

.....
Division
.....
Section
.....
.....

RESERVE
STORAGE





THE
MISSIONARY HERALD

VOLUME LXXI.—NUMBER 10

OCTOBER, 1875

CONTENTS

MARDIN. BY REV. A. N. ANDRUS	289	EASTERN TURKEY MISSION.	
THE MONTHLY CONCERT	292	A Converted Priest — Converts from	
CLOSE OF THE YEAR	294	Erivan, Russia. — Happy Reunion at	
MICRONESIA MISSION.		Diarbekir	303
Apaiang — Congregations — Schools —		ZULU MISSION — SOUTHEASTERN AFRICA.	
Health. — Illness of Mr. Bingham	294	A refreshing Visit — Additions — A Mar-	
JAPAN MISSION.		riage. — Political Affairs	304
New Openings still presented. — Disap-		MISSION TO SPAIN	
pointed as to Native Helpers. — En-		The Proposed Constitution — Little Re-	
forced Rest — Help Needed. — Girls'		ligious Liberty. — Street Processions	
Boarding-school at Kobe — Woman's		— Take off the Hat. — The Marriage	
Work. — Letter from Mr. Neesima	296	Law	305
NORTH CHINA MISSION.		MISSION TO AUSTRIA.	
Items	299	Colporters in the Tyrol. — Bible Service	
FOOCHOW MISSION. — SOUTHEASTERN		at Innsbruck — Desire for Books	307
CHINA.		WESTERN MEXICO.	
Visit to Ont-stations — Additions — En-		Fanaticism. — An earnest Laborer — his	
couragements — Obstacles	300	Faith. — Additions to the Church	309
CEYLON MISSION.		MISCELLANY	310
Christian Progress. — Happy Deaths. —		DONATIONS	312
Communion Seasons — Proposed Ordi-			
nation. — Work among Women	302		

BOSTON

Published by the American Board of Commissioners for
Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

CORRESPONDENCE.

The Corresponding Secretaries of the Board are Rev. SELAH B. TREAT and Rev. N. G. CLARK. Letters relating to the Missions and General Concerns of the Board, may be addressed

SECRETARIES OF THE A. B. C. F. M.,
Congregational House, corner Beacon and Somerset Streets, Boston.

Donations and letters relating to the Pecuniary Concerns of the Board (except letters on the subject of the *Missionary Herald*), should be addressed

LANGDON S. WARD, *Treasurer of the A. B. C. F. M.,*
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters for the Editor of the *Missionary Herald*, should be addressed

REV. ISAAC R. WORCESTER,
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters relating to the business department of the *Herald*, subscriptions and remittances for the same, should be addressed

CHARLES HUTCHINS,
Congregational House, corner Beacon and Somerset Streets, Boston.

Letters for Rev. Rufus Anderson, D. D., may be addressed to the Congregational House.

Letters for the ladies assisting in the care of missionary children, may be addressed

MRS. ELIZA H. WALKER, *Auburndale, Mass.*

Letters for the Secretaries of the Woman's Board, may be addressed

Miss ABBIE B. CHILD,
No. 1 Congregational House, corner Beacon and Somerset Streets, Boston.

Letters for the Treasurer of the Woman's Board, may be addressed

Mrs. BENJAMIN E. BATES, *Treasurer, or*
Miss EMMA CARRUTH, *Assistant Treasurer.*
No. 1 Congregational House, corner Beacon and Somerset Streets, Boston.

All drafts and checks should be made payable to Miss Emma Carruth, Assistant Treasurer, W. B. M.

Letters relating to "Life and Light for Woman," should be addressed

SECRETARY WOMAN'S BOARD OF MISSIONS,
Congregational House, corner Beacon and Somerset Streets, Boston.

GENERAL AGENCIES.

The following arrangement has been made in the system of General Agencies, by the Prudential Committee, with a view to efficiency in the raising of funds.

District Secretaries.

Maine, New Hampshire, and Vermont, . . .	Rev. Wm. Warren, <i>Gorham, Me.</i>
Massachusetts, Connecticut, and Rhode Island,	
New York City and the Middle States, includ-	Rev. Charles P. Bush, D. D., <i>No. 39 Bible</i>
ing Ohio,	<i>House, New York City.</i>
Michigan, Indiana, Illinois, Wisconsin, Minne-	Rev. S. J. Humphrey, <i>Prairie State Bank</i>
sota, Iowa, Missouri, Kansas, and Nebraska,	<i>Building, 112 W. Washington St., Chicago, Ill.</i>
For the work in nominally Christian lands, . . }	Rev. Joseph Emerson, <i>Congregational House,</i>
	<i>corner Beacon and Somerset Streets, Boston.</i>

HONORARY MEMBERS.

The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

Form for bequest to the Woman's Board: — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.





MARDIN, EASTERN TURKEY.

THE MISSIONARY HERALD.

VOL. LXXI.—OCTOBER, 1875.—No. X.



MARDIN.

BY REV. A. N. ANDRUS.

WE are indebted to Dr. Reynolds and Miss C. Ely, of the Van station of our mission, for the sketch from which this engraving was made. The view was taken from a point half a mile southeast of the city. The prominent buildings (Fig. 1) on the extreme left are the mission premises. The first, beginning at the left hand, is the Collegiate Theological Seminary. The second is a double house, containing the Training-school for women and girls, rooms for two single lady missionary teachers, and a missionary residence. The other two buildings are missionary residences. These buildings were erected in the years 1869-71. Just in the rear of the fourth building is one of the chief gates of the city, furnishing the missionaries a very convenient exit from the filthy town out upon the best road and riding-ground to be found there.

Figure 2, in close proximity to the minaret, marks the site of the present chapel. An effort to enlarge this chapel, a few years ago, was arrested by the government, on the ground that it was too near the mosque. Figure 3, with the arrow, marks the direction in which the Protestant burying-ground lies. It is a most desolate spot in an abandoned quarry, but it is the best the government would give to this despoised community. Figure 4 is a fountain just outside the gate of the city that opens toward Mosul. Figure 5 is the site of a Moslem school. The chief feature of this building is the large and elaborate doorway, pronounced by Mr. Taylor, formerly the English Consular Agent for Armenia and Koordistan, to be one of the finest specimens of Saracenic architecture and design now remaining. It is one mass of work "in relievo." Figure 7 indicates the site of a large new palace, now in process of erection. Figure 8 is the entrance to a very large quarry, which furnishes much of the building stone for the city. This stone is a soft, white limestone, and contains a few fossil shells. The city wall is built of this material, and is about three miles in circumference, five feet in thickness, varies in height from ten to thirty feet, and has four gates, which, as well as the wall, are in a tumble-down condition.

Mardin is one of the chief cities in the Province of Koordistan, in Asiatic Turkey. It is in latitude $37^{\circ} 18' 15''$ north, and in longitude $40^{\circ} 41' 36''$ east

from Greenwich. It is built high up on the southern and eastern slopes of one of the highest peaks of the Ante-Taurus range of mountains that forms the northern boundary of Mesopotamia, and known by the classic name of *Mosius*.

The original site of the city was upon the summit of the lofty and perpendicular ledge of rocks which crowns the mountain, and upon which the ruins of castle walls still stand out against the sky, at a height of five hundred feet above the present city. (Fig. 6.) When the city was founded upon its first site, or by whom, I have been unable to ascertain. It certainly was not a city when Amida (Diarbekir), Dara, and Nisibis (Nisibin), and the once strong but now nameless fortress between these two latter places constituted the well fortified frontier of the Eastern Empire. Tradition makes it to have successfully resisted, for three years, the repeated attacks of the butcher Tamerlane, in the latter part of the fourteenth century, and it unquestionably, for a long time, hurled defiance at him from that almost inaccessible crag.

History carries us no farther back in the account of this city. There is a disagreement in regard to the origin of the name Mardin (pronounced Mardeen). Some incline to derive it from the Syriac and Arabic root, signifying bold and insolent in rebellion. Others, with probably greater propriety, give the name a Koordish origin, and derive it from the two words mer and deen, which mean *insane man!* This derivation has a tradition to make it acceptable and to settle it: A woman in search of lost sheep wandered upon those heights, and accidentally came upon a man slumbering among the rocky crags. She woke him with the inquiry as to what he was doing in such a desolate and inaccessible spot. He replied, "This is the site of a future city." The woman answered, "You are a crazy man," and resumed her hunt for her sheep; and so this nameless personage has given a name to the city of which he prophesied.

The city, as at present located, is one thousand six hundred feet above the vast plains of Mesopotamia, which stretch out, with an almost unbroken level, to the southeast, south, and southwest. The houses are for the most part built in terraces one above another, so that the roof of one forms the yard to that which is above it. The city is not very broad, yet the hill is so steep that not infrequently snow will fall in the upper portions while it is raining in the lower wards. Although so lifted up above the plains, yet in the summer the city suffers from its nearness to them. They are very hot through the day, but in the night there is usually a cool breeze blowing over them. The heated air rises and is driven against these mountain slopes upon which the city rests. The result of this is a tendency to uniformity of temperature day and night. It is not the degree of heat, but this uniformity, and the long continuance of a high temperature, which render Mardin a little trying to nervously-constituted Americans. The thermometer does not rise above 105° in the shade during the hottest days, but through many nights the temperature will be 85° on the average. Notwithstanding this, Mardin is a healthy place. There is no malaria, for there is no irrigation in the immediate vicinity to occasion it. The average man of Mardin is larger and heavier than the average man of most cities in those regions.

The population of the city, according to the latest government returns, is 16,386, distributed as follows: Moslems, 8,184; Papal Armenians, 3,188; Syrians, 2,922; Papal Syrians, 1,340; Chaldeans (Papal Nestorians), 420; Protestants, 308; Jews, 24.

Mardin differs from most other cities in the empire in this respect, that the Moslem and the Christian (*i. e. non-Moslem*) portions of the population do not occupy distinct and separate quarters. As a consequence the Moslems are less clannish, and less fanatical than is usually the case. This fact is against our work at present, but will tell for it in what we hope is a near future. *Now* it renders our work scattered, and prevents the ready securing of a central site for a chapel. *Then*, when there will be greater safety for the inquiring Moslem, he will be more accessible to his Christian neighbor.

The language of the city is chiefly Arabic, though Koordish is also largely spoken in the markets, and Turkish in all transactions with the government. This is the only station of the mission, and the only one under the care of the American Board, where labors are directed to the Arabic-speaking races of Turkey.

Mardin is an ecclesiastical center. It is the patriarchal seat of the Syrian or Jacobite Church, the residence of the Patriarch of the Papal Syrians, of the Bishop of the Chaldeans, and of the Bishop of the Papal Armenians. It is the stronghold of the papacy in all this region.

Probably the first American to see this city was Dr. Grant, who visited it in 1839. The first resident missionary was Mr. Williams, who moved there from Mosul December 30, 1858, and broke ground in this new work. Learned, prudent, modest, devoted to Christ and the work for souls, he laid broad, deep, and true the foundation upon which the work is rising. In January, 1867, a church of nineteen members was organized upon a self-supporting basis, and a pastor was ordained, the people paying his entire salary of 2,400 piasters from the start. They have since raised it, and now pay 6,000 piasters (about \$300) for pastor, school-teacher, and running expenses. The church numbers about forty-five members, and the average Sabbath congregations one hundred and fifty. The amount contributed for the support of their own institutions is, therefore, two dollars for each person, which, according to the proportion of ability, is equal to ten dollars in the United States! Such a thing *in this country*, — a church raised up, a pastor, a school, and giving on a *gospel* scale, all realized within fifteen years, would be regarded as *success*; but such a term is foreign to foreign missions! Now, this community, in addition to their regular contributions, are stirring themselves to raise \$1,000 toward a new chapel, and are moving for the establishment of a normal high school, that is to be a partnership concern between them and the missionaries, inasmuch as it is intended to be a preparatory department to the theological school, as well as open to more advanced pupils from all communities, on payment of a small tuition.

Connected with this station is the seminary already spoken of, which has graduated two classes, with a course of five summers for each, and has now two classes under instruction. In the first class were five men, and in the second four, all of whom, with one exception (and he from failure of his eyes), are engaged in the work as pastors of self-supporting churches, preachers, and teachers. Alongside of this, and of equal importance with it, is the seminary for training women and girls — the wives of the students, and girls from the cities and villages — to be Bible-readers and teachers — preachers of the truth — among the women and girls where Protestant communities have sprung up. This school has now seventeen pupils.

One ordained missionary, one missionary physician, their wives and one

single lady teacher, constitute the missionary force at present on the ground. The work demands a larger force, and the station calls loudly for help; for in addition to these schools, a field about as large as the State of Maine is needing constant supervision. Let him that loves a *wide* field for the exercise of his talents, a large parish and plenty of hard work, — spiritual, literary, and physical, — and that is strong in faith, sound in culture, and firm in health, make application at once to the Secretaries of the Board for assignment to this or some similar needy field. Who will say, “Here am I, send *me*?”

THE MONTHLY CONCERT.

[THE following excellent thoughts, on a most important subject, have been furnished for the *Missionary Herald* by a highly esteemed pastor in Massachusetts. — ED.]

It is a generally admitted fact, that the missionary enterprise in our country began in prayer and energetic endeavor. For a considerable time anterior to the formation of the American Board there had been, it is believed, an extraordinary spirit of intercession in the hearts of not a few Christians. This exercise of prayer was exhibited in connection with deep feelings of interest in the condition of the heathen; feelings excited by a knowledge of the state of the unevangelized world, and attended by vivid conceptions of the misery and degradation of the uncounted multitudes of pagans. Meditation upon these things, impressed upon the mind a deep conviction of duty, and that conviction inspired the endeavor to do what could be done to impart the gospel of God's grace to the perishing.

It can hardly fail to strike us, that this decision could have been the result of nothing short of earnest, profound, and solemn thoughtfulness. It was no brilliant gleam of the fancy; no sudden inspiration of enthusiasm; no dreamy speculation of possibilities in the future. It was, evidently, the conclusion of a struggle, in which the mind seized, with the utmost force of thought, the great subject, and mastered it by persistent determination. It was a conflict, not of the intellectual powers merely, but of the spiritual as well; the whole heart was in the strife, and the soul was prostrated before God, for the necessary strength and wisdom. Hence came that mighty resolution, — so audacious in the estimation of the world, so futile to the apprehension of a weak faith, — the resolution to go forward, in spite of the overwhelming obstacles, and do what could be done.

It is only a truism to say, that the progress of a work is the extension of its origin. Every inch of stem which is added to the tree, is only a repetition of the process by which the first shoot started from the earth. All the advance of the missionary enterprise is a new application of the same endeavor which secured the first step.

When there seems to be a diminution of spirit, or of effectiveness, in the endeavor to convert the heathen, it is not altogether unwise to recur to first principles. We need only a continuation and progressive application of the same means and methods which obtained in the beginning. Prominent amongst these were prayer, and such knowledge of the state of the world as would touch the

sensibilities of the Christian heart. The Monthly Concert has been found to be a happy device for combining these ends, inasmuch as it has been the occasion for uniting the prayers of the disciples, and at the same time furnishing the necessary stimulus, by imparting increased knowledge of the specific wants of the heathen.

The fear is sometimes expressed that this agency is not as well sustained as formerly; and upon this assumption is based the apprehension that interest in missions is declining. It should not, however, be forgotten, that in a measure at least, the same results may be attained in other ways. The extension of God's kingdom may be an object of intense desire, even though this form of its expression fails. Nevertheless, there is so much of wise adaptation of means to ends in the plan of the monthly concert, that its disuse can hardly fail to cause regret. If prayer — united prayer — is of the highest moment; if solemn and profound thought upon the necessities of the heathen, is essential; if the careful presentation of the state of the world stimulates thought; and if these tend to make deep and effectual the conviction of duty, what more promising way of reaching these results can be devised than the missionary concert?

The stated recurrence of the season is greatly in its favor. It keeps the subject in mind, — a matter of no doubtful value, when there are so many objects to engross thought and draw the heart away from the interests of Christ's kingdom. A well-conducted monthly concert is missionary work. Too often, perhaps, it is not thought of as work at all. The claims of missions are apt to be left to the mercy of incidental occasions. If a returned missionary happens to be available, the opportunity is welcomed. If a crisis comes in the affairs of the Board, a moving appeal is made. These desultory efforts, however valuable in themselves, are not to be relied upon as the effective forces in such a work. The pressure of a temporary necessity in the administration is transient, the needs of the heathen are constant, changing only as the light encroaches upon darkness, and truth upon superstition. The touching recitals of those who have seen and felt the wretchedness and debasement of pagans, can be enjoyed only at distant intervals. The church ought *always* to be alive to the needs of the perishing; and if so, their minds and hearts should be ever under those wholesome stimulants which excite to prayer and effort. If the monthly concert is made what it may be, and should be, it will subserve this end. But it can do so only as it is work.

“The chief element in this meeting is prayer. A distinguished English clergyman, in a sermon on prayer, says, in substance, that *prayer is hard work*. He characterizes it as exercising the intellect, the emotions, and the will. This view will commend itself to every considerate person. We cannot pray fervently without thought, for we cannot have deep and warm desires without thought, and our desires will not find utterance in prayer unless we will to engage in prayer.

In the missionary concert pains should be taken to provide the stimulus to thought, to stir up the mind to lively interest by the presentation of facts and arguments. These facts and arguments, by their pressure upon the mind and heart, become the fibre of prayer. Somebody must make diligent and careful preparation for the service. It will not be effective if left to itself. That which costs nothing is worth nothing. There must be labor in providing the intellectual material for the meeting, either by the pastor or by brethren appointed

for the duty. With such abundance of information as is now within reach, not only in monthly missionary publications, but in books of travels, in reviews, in reports, in addresses, and in the various discussions found in essays and pamphlets, there can be no difficulty, if the effort is made, in bringing out so much instructive and interesting matter as to give freshness and effectiveness to the concert. Where this is done it is hardly possible that this meeting will fail of being a power. Christians will think; they will feel; they will pray; they will work; they will deny themselves; they will give of their substance; for their souls will be engaged in the great endeavor of giving the gospel to the heathen. If knowledge and thought are kept up, prayer will be continually made; and if prayer, out of a deep consciousness, is made, effort will follow; and the work will go on in the same spirit in which it was begun. Let the monthly concert be faithfully observed in every church, and there will hardly be a lack of earnestness in the cause of missions.

CLOSE OF THE YEAR.

THE financial year of the Board has closed with a debt considerably larger than that of last year, yet not as large as it was expected to be; and the officers feel that, again, warm thanks are due, first of all to Him who has inclined the hearts of many to devise liberal things; and also to those friends of long standing who have again come forward with their generous offerings, to new friends, as well, whose unexpected liberality has been most highly appreciated in this time of need, and to the missionaries who have borne privations cheerfully, and have gladly done all they could to keep their expenses down.

At this hour the exact condition of the Treasury cannot be stated. The debt will be, however, not far from \$44,000; an increase of about \$14,000 upon that with which the year commenced. This is sufficiently trying, and occasions much solicitude as the officers look forward, remembering the urgent needs of the missions, and consider that appropriations for 1876 must very soon be made under the pressure of such embarrassment, and with the business prospects of the country still clouded. Yet it is less trying than would have been the much larger debt which seemed so probable a short time ago, and the very large receipts of the last few weeks (while drafts upon the Treasury have been less than were expected) call, just now, for notes of rejoicing rather than of sadness.

MISSIONS OF THE BOARD.

Micronesia Mission.

APAIANG — CONGREGATIONS — SCHOOLS —
HEALTH.

HAVING opportunity to send a letter by some vessel. Mr. Bingham wrote from Apaiang, March 22d:—

“It is only three months since the *Morning Star* was here; but you will be glad to learn of our welfare by the pres-

ent opportunity. Our congregations, and the Sabbath-school, have diminished somewhat in numbers, but twenty-two persons have declared themselves among the ‘inquirers’ since the sailing of the vessel, and we are hoping to receive eight or ten to the church at our next communion, in April. There are as many more who would be glad to be baptized if it were

thought best. Our Wednesday meetings are well attended. In January seventy-three natives contributed to the treasury of the Hawaiian Board, in February seventy-two, in March fifty. Other contributions may come in before this month closes. The women's prayer-meeting has been continued as usual. Once in three weeks it is held a mile and a half from here (at which place, also, Mrs. B. is able to be present), at the little village of Tautau, where a good work of grace has been going on the past year.

"Moses Nakao (the first Gilbert Islander to be baptized) is still indefatigable in his efforts on Sunday afternoons, in the neighboring villages. He is always accompanied by some of the young men of the training-school. No natives south-east of Koinawa are as yet induced to come to our Sabbath morning services at the church. The nearest village in that direction is nearly two miles. From the north-west, people come even from a village five miles away. The church which they have been building there progresses slowly but surely. The heathen near them are drinking some.

"The *village school* here, in Koinawa, is maintained under the care of Paul and Sarah. The heathen furnish them some food, but as yet only our Christian people pay the quarterly government tax of one shell of cocoanut oil (worth five cents) to the king, for the support of his teachers. They have now been teaching since October 26th, including a vacation of three weeks, and only about two dollars' worth of oil has been paid in. At this rate the salary for the two will amount to *four* dollars a year. Surely our teachers are worthy of praise. We expect to attend their examinations on Friday of this week. The attendance has been quite irregular.

"We hold our examination [of the training-school] on Thursday of this week. The past term has been a very pleasant one, and progress has been made. The pupils have seemed interested, and have endeavored to improve their advantages. For a while the school had twenty-three pupils; the present

number is twenty. Five are young married men, three are young unmarried men, six are lads, three young women, and three girls. The three pupils who dropped out were young women. Of one of them it is said that want of food required her to return to her friends on an islet on the opposite side of the lagoon. How convenient a little help would be for such a one.

"Half of our pupils are members of the church. Of the remainder, all but the youngest are 'inquirers,' and most of these give some evidence of piety, but they are all naturally weak and fickle. We rejoice with trembling, and earnestly desire your prayers for them. To whom shall we commit this dear school when we, with Brother Taylor, shall be called to leave it for a season? My health is requiring a change, and Mrs. B. has not much strength. Mr. Taylor's health seems a little better than it was, but he is not strong. It is possible that my health will make it expedient to go on in the *Morning Star* when she goes west, so that she need not return to this group. We earnestly desire, however, to keep on with the school until her return from the west, if the Lord will."

ILLNESS OF MR. BINGHAM.

Letters of later date, just received from Mr. Taylor, of April 29th, and May 18th, and from Mrs. Bingham dated "Apai, Upolo, Samoa Islands, July 5th," announce that Mr. Bingham became seriously unwell early in April, and within a few weeks was so reduced that it seemed by all means best for him and his wife to embrace an opportunity providentially offered to go to the Samoa Islands, seeking a cooler atmosphere and medical advice. Having visited Butaritari without benefit, they sailed from there June 2d, in the *San Francisco*, a Hamburg bark, and anchored at Apia June 29th. Mr. Bingham was much prostrated during the voyage, but came at once under the kind care of Dr. Turner, of the London Society's mission, at Apia, and when Mrs. Bingham wrote the doctor was "very hopeful of his restoration to health, and his ability to work again."

Japan Mission.

NEW OPENINGS STILL PRESENTED.

THE following letter from Mr. Taylor, dated Kobe, June 14, 1875, will serve to indicate that providential indications still call plainly for increased effort and enlarged plans in that field:—

“I ought to write you in regard to a tour I made in April to Bezene, Okaiyama, a province on the inland sea, one hundred (English) miles west of Kobe. The mission were desirous of opening a new station, and I expected to open it through the influence of medical work. I commenced a correspondence with some of the native doctors of Okaiyama, and one of the officers of the ken came to see me. Then I obtained a pass to travel in the interior, to certain points, and on invitation went to Okaiyama, among other points. It has a population of about one hundred and thirty thousand, and is situated in a beautiful and populous valley.

“I reached there late in the afternoon, and reported myself to the officer of the ken, who had previously called to see me. He sent me to a hotel, but being busy did not call to see me till late in the evening. When he came, however, he gave me a hearty welcome, and during his conversation with my assistant (I had laid down to rest), I understood him to say that he had been reading the New Testament, that he was much interested in it, but that there were some passages which he did not understand, and he wished me to explain them. This man is one of the third officers of the ken,—there are five or six of the same rank. The next day, when going with him to a friend’s house to feast,—for the Japanese must always entertain their guests with feasts,—he remarked, that none of these many people whom we saw on the street knew the true God; but if I would come there, by and by they would come to know him, and would believe on him.

“We had a very substantial feast, and on returning to the hotel we found the governor, the vice-governor, and another of the third officers of the ken awaiting us. They received me very kindly, and wished to know if I could not come there and take charge of their hospital. They

knew that I was a missionary, and understood what my work was. I replied that I would be very glad to come on certain conditions, the chief of which was that I, being a missionary, should receive permission from the government at Tokio (Yeddo) to live there. They replied that they would obtain that permission provided I would agree to come and take charge of their hospital, which I readily engaged to do.

“I then learned that the vice-governor had been reading the Bible, was much interested in it, and a full believer in its truths. At a feast on Saturday I asked if we could not meet the next day (it being Sunday) and have a talk about the Bible. They readily consented, and the vice-governor invited us to meet at his house.

“A young man from that place had been to Kobe to study medicine, was there converted, and he and his wife were members of the church in Kobe. I hunted him up, and learned that he had been reading the Bible to some of his friends, and that two of them were believers; but he said there were no others. I told him of our appointed meeting, and invited him to be with us on the morrow, which he was glad to do. There were some twenty present at the meeting, mostly of the first men of the place. I learned that they all had the Bible in Chinese, all of the New Testament thus far translated into Japanese, and also some Japanese tracts. We spent over two hours and a half in talk, taking the first chapter of Mark as our basis. At the close of the meeting, finding so many earnest inquirers, I asked if they could not meet alone the next Sabbath; and the vice-governor again invited them to meet at his house. I asked the young man who was converted at Kobe to take charge of the meeting. He thought he could not; yet I prevailed on him to do so, through the vice-governor’s request, by promising to send him a Commentary, to assist him. The trouble of my trip would be well repaid provided I had done nothing more than to bring these two parties of Bible-readers together, who, before I came, knew nothing of each other.

"How was this independent interest in the Bible awakened? I do not know, but probably it was through a young man who went from that place to the United States, was there converted and returned home, but died shortly after.

"Since I returned to Kobe, this third officer of the government has written, saying, Give us the gospel first and the hospital afterwards, for we cannot afford to wait for the gospel. Thus God is carrying on his own work in Japan, where missionaries are not yet permitted to go. Other instances I could give, but the brethren here will have written you.

"I expected to obtain permission from the central government to reside in Okaiyama, and to remove there about the first of June. Such permission has not yet been granted, though I think it will be in due time; for things do not move fast in Japan, though they do move. Should the permission come now, it would not be advisable, as the hot weather is coming on, to remove before fall. Should I not be permitted to reside there, I can secure permission to visit the place on tours, and will thus do what I can to carry on the good work so wonderfully commenced.

"Last week, through the influence of this visit to Okaiyama, a delegation from four provinces on the northwest coast, north of Bezene, came to see me, wanting to know if I couldn't go there and open up a chain of hospitals. But human strength is limited, I can go to but one place, even though more could be opened through medical influence."

DISAPPOINTED AS TO NATIVE HELPERS.

"Our forces here are not materially increased, for we have lost as many as we have gained; and we are not half as strong in working force of native helpers as it was hopefully expected, a year ago, that we would be. The nine young men who were so hopefully reported to be preparing for the ministry, cannot now be relied on for that work. If we are to have a native ministry, new men must be converted and trained for that work. This is discouraging, but this is God's work; he is more interested in it than we are; and he who works alone so mysteriously, as is evident now in parts of Japan, will have the men forthcoming in due time."

ENFORCED REST—HELP NEEDED.

Mr. Davis wrote from the "Mountains of Rest," July 10th, noticing not only the necessity which constrained him to seek quiet for a time, but the ill-health of others in the mission circle, also, and saying:—

"I have pitched my tent in the most lonely place I can find, full four miles from any human habitation, and off from every road save those of deer and monkeys. Here I propose to take a perfect rest for two months, and I hasten to send off a few lines to you before I begin.

"It seems probable now that we shall go into Kioto this fall. Blind Yomamoto, the councilor of the Kioto government and the friend of the mission, has become greatly interested in the truth, wants Kioto opened to the gospel, and especially desires that a Christian school should be opened there. Through his influence and that of Mr. Neesima, the vice-governor is also interested, and we shall probably be allowed to open our training-school there this fall; though, until full permission is received from Yeddo, we shall not know certainly.

"With Kioto and Bezene open we need more men at once. How we are going to do the work that is pressing upon us without all breaking down together, unless we have two or three more men, I do not see. It is not the *climate* (for we are in a healthy climate) but the *work* that is crushing us. Just think of the necessity which drives a man away from a crowd of inquiring souls for two months, as I have been driven!"

GIRLS' BOARDING-SCHOOL AT KOBE— WOMAN'S WORK.

"The building for this school is one of the plainest that could be constructed. It is stipulated in the contract that there is not to be a moulding on it or about it. The building is really three buildings, each 18 feet by 40 to 46 feet, and two stories high. They will cost about \$3,500 when finished. The land cost \$1,800. The choice was between this piece, of two acres, in a most delightful retired spot, at this price, or about half an acre on a thoroughfare at \$1,600. We hope the additional appropriations asked for

finishing and furnishing the buildings, will be granted at once.

"We greatly need a reinforcement of ladies. The work for women in this land must be done by women. The work done by Miss Dudley, in Sanda and the villages around, shows what women can do here in the direction of preaching the gospel. But we cannot spare her from the boarding-school in Kobe to carry on this work. It must stop, and the school of forty-five girls she has gathered there must be given up. We ought to have at once two ladies sent out to make a home among the 250,000 women of Osaka, in connection with Miss Gouldy, already on the ground; and we need two or three others to take up the work in Sanda and carry it on until Kioto is open to them, if indeed the latter is not ready for them before they arrive here. Blind Yomamoto told me the other day, in Kioto, that they would be very glad to have a Christian school for girls opened there at once. No woman's ambition could rise higher than some of the openings for work which are waiting here."

LETTER FROM MR. NEESIMA.

A letter from Mr. Neesima to friends in the United States, dated "Arima, Japan, July 7th," gives further information in regard to the prospects at Kioto and the blind counselor there, who seems so friendly to the cause of truth. He writes:—

"Now I must tell you of the encouraging opening of Kioto to our missionary efforts. You know that Kioto has been our Emperor's seat for several centuries until 1869, and the third city in size in the Empire. As the Emperors have been the popes of our Sintoo religion, and also patrons of Buddhism, there are ever so many temples in Kioto, and hence it has been regarded as the stronghold of the above-named sects.

"When I came to Osaka, and heard that some missionary was attempting to get into Kioto, I thought, 'Kioto may be the last place to be opened to Christianity.' But I am glad to say that my skeptic cloud is almost clearing up. When I made a short visit to Kioto in the first part of last April, I made myself acquainted

with the vice-governor of that city and his adviser. I was hoping to establish an English school, where Christianity and modern science should be taught. They were then quite anxious that I should teach modern science, but were somewhat indifferent toward Christianity; although partly convinced that Christianity is the only means to purify the nation and elevate it to a higher moral standard.

"Dr. Gordon was at the same time in Kioto for his health, and made himself acquainted with the adviser of the vice-governor. I suppose he did not say much to him about Christianity, but gave him simply a copy of 'Tendosoogen,'—'Evidences of Christianity,' written by a missionary to China. It is a most convincing and interesting work, and in the Chinese language. It has done more in Japan in converting men than the Bible itself, for they find the Bible very difficult to understand, and often stumble at some Biblical statements, not being able to see their real meaning. 'Tendosoogen' is just the thing to meet and challenge our educated and skeptical minds, to pay attention to gospel truth and seek for life and light.

"Dr. Gordon hit the right point by giving this convincing work on Christianity to one of our best educated thinkers. I must tell you more about this interesting man. He is kept by the Kioto government as a guest and adviser. He is unable to walk, and is blind also, but his mind is clear and sharp. When I called on him, some time after he received the work from Dr. Gordon, he told me that it was an excellent book. 'It has done me great good,' he said. 'It has cleared away my doubts in regard to Christianity, and has also solved a hard problem that I have kept in my mind for many years. In my younger days, I thought I must render to my country some service, and so I devoted myself to military tactics; but afterwards I found it not enough to do real service to the country; so I gave myself to jurisprudence, hoping that through my effort the people might be justly treated. But after careful observation I found there was a certain limit to jurisprudence. The law could say that the people must not come beyond such

a limit, but could not be kept up unless there were severe restriction. As soon as the restriction is removed the people go beyond the limit. They do steal, lie, murder, etc., whenever they can. The law could not prevent their thinking evil in their hearts. The law could condemn or justify their outward, but not their inner actions.

"Now I rejoice that I have found the means to solve my hard problem. Christianity alone can reach and renovate the very spring of the human heart. The day has dawned upon me, so that I can see the path which was utterly unknown to me, and for which I have been unconsciously seeking."

"As this man is blind, he was obliged to get some friend to read this work to him. When he gets an interesting book, he employs some person to read it to him not less than twice. His sister told me that she has already read twice to him the Japanese translation of Matthew's Gospel.

"This interesting and truth-seeking man, who is blind in his bodily eyes, but not blind in his intellectual eye, sees and says that the Gospel must be brought into and preached publicly in Kioto. He invites us to come there and establish our training-school. Mr. Davis and I went there directly after our general mission meeting and bought a lot belonging to that blind man's company, for our school ground. It is a splendid situation and in a quiet part of the city, a few steps from the Emperor's old residence.

"The vice-governor of the city is now attending the annual political meeting in Tokio (Yeddo), and will be back within ten days. Then I will present the petition to the Kioto Government, to allow us to establish a school where Christianity can be taught. We have already bought the school ground, and now we are trying to buy an old school-house which has been used for training the Emperor's subjects, for our temporary school. We shall soon receive our answer.

"I preached in Osaka last Sabbath, and received two interesting men to the church. One of them is an influential native physician in the city. He has

fifty medical pupils, and gives them lectures on Physiology, Anatomy, Chemistry, etc. Besides his daily task, he gathers his neighbors and reads to them every night the New Testament, using 'Barnes' Notes' for explanation. Through his efforts, I trust four or five men have already become Christians. One of them is our wooden shoe-maker. He has begun to keep the Sabbath, and comes to our church regularly. The people in Osaka give much attention to business, and keeping the Sabbath is a hard trial to them. Many are kept back from joining the church simply on this account; so when they begin to keep the Sabbath it seems a sure proof of their conversion."

North China Mission

ITEMS.

MR. PIERSON wrote from Tung-cho, May 6th:—

"Yesterday I had the privilege of attending the weekly prayer-meeting here, and though the number was smaller than usual, there was an earnestness and readiness which marked a more quickened state of heart among us than I have seen in many months. This house was once called 'haunted ground,' now it may well be called 'hallowed ground,' for all are conscious of the presence of God's Holy Spirit here.

"Miss Evans seems to be having increased access to women. Miss Andrew's mantle is like Elijah's. I am very glad it has been decided to ask for a medical lady to assist Miss E., and hope the request can be granted and a thoroughly educated lady found."

Mr. Stanley wrote from Tientsin, June 7th:—

"Yesterday we received our first convert to church fellowship since getting into the new church. He is a quiet, unassuming man, and has considerable knowledge of the written character. One incident in connection with his examination shows growth in the brethren, and pleased me much. A Chinaman, however closely questioned, will not tell any

ill of another so long as he is not affected by it; but let it have a personal bearing on himself, and his denunciations are like the bursting of the Mississippi dikes. I have endeavored to make the Christians feel that the purity of the church is a matter of personal interest to them individually, that they have facilities for knowing their countrymen which we cannot possess, and that the duty of honest, candid speaking is laid on them. In the consultation which followed the examination, one member said, with great earnestness, 'If any one knows any evil of this man, he should tell it *now*, before he is received into the church.' And they all seemed to realize more than I have observed before, the truth and importance of this statement. The vote was unanimous. Our city audiences continue very good. Mr. Smith and I alternate in the daily and Sabbath services."

were doing the same work in the extensive tea longes. The fragrant tea-odored the neighboring streets. In the fields, upon the gently-rounded hills, the tea culture presents as pleasant an appearance as any part of Chinese agriculture."

Mr. Blakely writes:—

"As it was my first journey into the interior, it was, of course, of special interest to me; and on some accounts, it was of special interest to all of us. Our course was up the Min River to Yong-kau, Tsiang-loh, and Chau-wu, making a journey in all, going and returning, of about six hundred and twenty miles. As we do not travel by steam above Foochow, either by land or by water, the journey itself takes no little time. Beyond Chwi-kau, which is about seventy miles above Foochow, the river is almost a continual succession of rapids. It takes about eight days to go from Foochow to Yong-kau, a distance of one hundred and eighty miles.

Foochow Mission — Southeastern China.

VISIT TO OUT-STATIONS — ADDITIONS — ENCOURAGEMENTS — OBSTACLES.

MESSRS. Woodin, Walker, and Blakely, of the Foochow mission, made a tour of several weeks, in April and May last, up the river Min, to what are called the up-river out-stations. Two accounts of the tour have been received, from Mr. Woodin and Mr. Blakely. Extracts will be given here, mostly from the letter of Mr. Blakely, the youngest member of the mission, to whom such a visit to out-stations was new. Mr. Woodin states:—

"Half the whole distance of our journey — of two hundred and fifty miles and back — was amongst the tea-hills; and as it was just the time of picking the first crop of tea, which is the most valuable of the three pickings of each year, every one was at work. In the cities and villages the women and children were busy, either at their homes, around the large, shallow, flat bamboo-baskets of tea, — family groups at their doors, — culling out the sticks, stems, and yellow leaves, so that the tea should be pure; or, as in some places, large numbers of men, women, and children, a hundred or more together,

"We arrived at Yong-kau Saturday afternoon, April 17th, and stopped over the Sabbath. Our helper who is located there appears very well, and we believe is doing a good work. The Sabbath was an occasion of rejoicing to us, as we were permitted to receive three new members into our little church there, now numbering ten members in all. One of these men was heavily concerned in the tea business. When he was received it was nearly time for the first tea-picking, which it is important to attend to with as little delay as possible. But he was fully resolved to have no tea picked on the Sabbath; he would be satisfied to let tea dry on the Sabbath which had been previously picked. It is a pretty good test of the genuineness of a Chinaman's religion, that he is fully determined to keep the Sabbath inviolate.

"Intending to stop again at Yong-kau on our return, we left there Monday morning for Tsiang-loh, which is about forty miles above Yong-kau. We went by boat as before, to Sun-chiong, about ten miles above Yong-kau. This was once a fine large city, but since its destruction by

the rebels, some twenty years ago, it has lost much of its former importance. This town is situated at the junction of the Min with a tributary which comes down by Tsiang-loh. We go up this tributary about thirty miles, and arrive at Tsiang-loh two days after leaving Yong-kau. We rent a chapel, and had two helpers from Foochow at work there. The Roman Catholics have long been established there, and have a large church in the city. Our work is comparatively new. One man had been baptized before we went up this time, and he seems to be doing finely. We were encouraged by the evidence two others gave of having become Christians, and they were baptized by us. One of these seemed to be a particularly interesting case.

“Leaving Tsiang-loh on Monday morning, April 26th, we passed down to Sun-hiong, and thence up about seventy miles to Shan-wu, where we arrived April 30th. One object we had in going up was to see about getting suitable premises for a chapel, and for the residence of some of our missionaries. On the second Sabbath of our stay there we baptized a man who has been an inquirer since last fall. He gives unusual promise of usefulness. He is thoroughly acquainted with the language of the people of Shan-wu and vicinity (a dialect, by the way, entirely different from that of Foochow), and is a person of very superior natural talents. As we thought him specially adapted to the work of teaching, he has been employed by us to work in connection with the helper already there.

“I fear it would make too long a story were I to tell you about all our vain attempts, during the twenty-four days we were in Shan-wu, to get a piece of land. We had thought best to purchase for two reasons: First, it seemed impossible to rent; and, second, the rent of land is so high in China that in a few years it amounts to as much as the purchase price. Suffice it to say that we bargained successively for three different pieces of land, and had the writings made out, with the exception that there were no signatures; but the owners of the land were in each case intimidated

by their neighbors, so that they did not dare to consummate the sale. In two cases the owners were beaten and put in prison, but were soon released.

“We are still hoping that we may ere long force our way toward the interior. You are probably aware, that so far as our treaty with China is concerned, we have no right to settle permanently in any part of the country except in specified treaty ports. It is said the French have a clause in their treaty which grants them the privilege, but it is questioned whether that clause is not an interpolation. We hear that the English mission have succeeded in renting a chapel at Kien-ning-fu, where Mr. Woodin, not many years ago, was driven out of the city. Whether they will succeed in effecting a permanent lodgment there, remains to be seen.

“We saw much to encourage us during our stay in Shan-wu. Many of the people seem quite susceptible to religious impressions. A good number gathered at our chapel to attend our preaching services, and nearly all gave good attention. Besides the man whom we baptized, there was a young man who seemed in earnest to come to the light, and of whom we had some hope that he was a Christian. He is employed in the yamen (court) of the kaing, or district magistrate of Shan-wu, but said that he kept the Sabbath, and that his duties did not require him to violate it. But he had not learned to pray.

“We were not ill-treated by the people, in the least, while in Shan-wu, with the occasional exception of being stigmatized as ‘devil’s children,’ or ‘foreign devil’s children.’ We rarely hear such expressions except from children, who doubtless learn them from their elders, and perhaps imagine that we do not understand their expressions. While we were within hearing their parents would often reprove them for their want of courtesy; and if we stopped and looked at them, they would run away in great fear. We sold a considerable number of books there, and your youngest Foochow missionary found the occupation a good training-school for acquiring some knowl-

edge of the Mandarin dialect, which is spoken more or less by nearly all the people of Shan-wu and vicinity. They have a local dialect of their own, corresponding to our Foochow colloquial, but not much understood outside of their immediate vicinity. Our helpers, who go from Foochow to labor in these various places up the river, are obliged, as well as they can, to pick up a dialect which is quite new to them. They have many temptations to become homesick, but most of them bear up quite bravely. Our helper at Shan-wu gave us very material assistance in bargaining for land; but at present it seems impossible to get permanent possession of any premises in Shan-wu. We are holding on, as well as we can, to the hope that we may soon be able to make an effective advance toward the interior of this great empire."

Ceylon Mission.

CHRISTIAN PROGRESS.

MR. DE RIEMER, in reporting the Chavagachery station field for six months, up to April last, states:—

"It has been a great pleasure to me to notice the growth of fraternal feeling among all the church members, though some are residents at distant out-stations. This seems to have arisen from two practices which we have endeavored to foster among them, and which we trust will develop into permanent habits. First, reading the Bible consecutively and in concert. Second, praying for each other by name, reference being had to a printed list of church members. The practice of praying specifically for one another has been almost unknown to our Christians, except in hours of special trial or special joy. Yet it seems to be a very essential one for the proper development of their Christian life. Though the trial of this plan has been brief, I am delighted with its results."

HAPPY DEATHS.

Mr. De Riemer mentions the death of two church members, and says in regard to one of these:—

"Mrs. Gillette was a graduate of Oodooville—a woman of no ordinary talent. For two years past she had taught a most successful girls' school, which was supported till nearly the time of her death by private funds. Her efforts in this work had gained for her a larger influence in her village than she formerly had, and ranked her school among the best in our field. After a month or more of suffering she went to her eternal reward. In all her illness she manifested the utmost trust in her Saviour, had no fears for the future, no will of her own to express, no anxiety about her three small children. It was a most delightful contrast to the fright, anxious concern, uncontrolled wailing, and utter despair of the poor villagers dying in other homes of that community. After bidding all 'farewell,' she requested that no heathen ceremony should be performed over her body, but that it should be placed in her school bungalow, and a sermon be preached to the people urging them to prepare for death. Heathen relatives prevented the *preaching*, but her body was taken and deposited in the cemetery by the side of others who have died in the faith. Though she died so triumphantly, all feel her loss to be great, for her place cannot be easily supplied, and her memory is green in every Christian heart."

COMMUNION SEASONS—PROPOSED ORDINATION.

"On three occasions within the last six months the Lord's Supper has been administered to this church by the missionary. On these occasions three persons have joined us by certificate, and two by profession of faith. On the other hand, one has been excommunicated and one suspended from church privileges pending an examination. Ten infants have received baptism.

"At the last communion season, the plan to call and ordain the present catechist as their pastor was publicly announced, by the people themselves. It met with such favor that a committee was appointed to canvass the whole church and ascertain how much could be raised from the members provided such a step should be taken. Many expressed themselves most feelingly that Mr. Christ-

mas was the proper man, and several were induced to promise one tenth of their income. The poorest man in the church, receiving no salary, promised to give the collector, each month, one tenth of all that his ground and trees produced; but the richest members could hardly consent to that plan, though favorable to the call. Some admitted that if all would give the tithe, they could support, not one only, but several pastors. My hope is that ere another letter is sent, this church will be numbered among the self-supporting churches."

WORK AMONG WOMEN.

Mr. Anketell, native pastor at Tillipally, in his semi-annual report, mentions the addition of four members to the church, by profession, and refers to the work of some of the missionary ladies as follows:—

"By the efforts of Miss Hillis and Miss Howland among women and girls, a door is extensively opened for more work among both high or low. Around the station, for the distance of about a mile, we can rarely find a house where the gospel has not been preached by them, and the girls invited to study. A carpenter woman, though not a Christian, equals some of the Christian women in the knowledge of the Bible. Miss Hillis gives instruction to the Bible-women and stirs them to work, going with them. There is a desire growing among Christian women to study more than ever before, and the improvement of some is very marked."

Mr. Stickney, native pastor at Oodoo-pitty, reports the addition of six to his church, four of them from the girls' boarding-school.

Eastern Turkey Mission.

A CONVERTED PRIEST—CONVERTS FROM ERIVAN, RUSSIA.

MR. PIERCE wrote from Erzroom (150 miles southeast of Trebizond) on the 15th of July, in regard to seven persons received by him to the church July 4th. Two were graduates from, and three were

still members of the girls' boarding-school, and of the others he states:—

"One was a young man, a native of Erivan, in Russia, about eighteen years old, and for nearly a year a member of our training-class. The other was formerly a priest in the Old Armenian Church, but for the last six or eight years has been known as a Protestant. For the first few years he was rather wavering and made some mistakes, especially as he was, and still is, subjected to the bitterest and most trying persecution. As a priest he had a comfortable living and was honored; but since becoming a Protestant he has become reduced to the last degree of poverty, and is jeered and sneered at not only by his former friends, but by the boys in the street. All who see him rail at him and do not hesitate to call him a dog, never losing an opportunity to beat him and impose upon him in every possible way. He was the only Protestant in his village, where, although his only friends were one or two Turks (who, also, never lost an opportunity to oppress him), he continued to live till last autumn, when his own relatives set fire to and burned all his hay and straw, so that he actually had nothing with which to feed his two or three remaining animals. This was too much, and he was obliged to flee to a neighboring village, where he has since lived in comparative safety. For the last two or three years he has given good evidence of being a changed man; so that not only the church, but we all felt him to be a suitable candidate for church-membership. About two months ago he presented himself, was duly examined and accepted, all feeling him to be a true Christian.

"The young man from Erivan, Russia, is a son of one of the many Protestants in that region. His father, though not an educated man, is a kind of preacher in his neighborhood, and a very zealous and enthusiastic Protestant.

"A few days ago, a young man with his family, and three unmarried young men, arrived here from near Erivan, with the intention of entering our training-class. They seem to be promising young men, and very enthusiastic for the spread of

the truth. It is very doubtful whether the Russian government will allow them to remain here in peace, as they have not the necessary papers; but we shall probably take steps towards helping them to secure the papers. Our colporter has just returned from that region, and gives very encouraging accounts of the work there. He has the names of fifty-four houses which he says are Protestant. We hope to make a tour that way soon."

HAPPY REUNION AT DIARBEEKIR.

The last two Annual Reports of the Board have noticed very unhappy differences in the Protestant community at Diarbekir, and the forming of a new church there. For some months past there have been indications of a better state of feeling, and hopes were entertained that the division might ere long be healed. Intelligence of a reconciliation and reunion is now received, — sooner than it was expected. Mr. H. N. Barnum wrote from Diarbekir July 19th: —

"I am sure you will be glad to hear that the painful division which has existed here for the past two and a half years is at last healed. The effects of this division have been bad, not only upon this important church and city, but upon all the churches and communities in this part of the land. Whatever may be the case with a few individuals, the church as a whole have no longer any inclination to Episcopacy. . . .

"Pastor Thomas, of Diarbekir, having brought his family to Harpoot for the summer, a few days ago he, Pastor Marderos, of Harpoot, and I started for Diarbekir. We had much conversation in Harpoot and on the way here over these matters, and we prayed much for Divine help. We arrived here Wednesday evening, and determined if possible to secure our object before the Sabbath. Pastor Thomas has borne a noble, manly part in this effort, sparing no pains to conciliate those who had gone out from the church. This, together with the conciliatory spirit shown by the leading members of the church, did more than anything else to draw these brethren back. We decided

to have special prayer-meetings for Divine guidance. On Friday evening each congregation held a separate meeting, Saturday morning and evening union meetings were held, and in the latter the union was perfected. At the close there was a happy shaking of hands all around. All these meetings were very interesting and tender.

"Yesterday, Sunday, was a joyful day. In addition to the preaching services, there was a large prayer-meeting for the giving of thanks. Everybody seems disposed to bury the memory of every harsh word and heart-burning in a grave so deep that it can have no resurrection. The union is complete, genuine, hearty. No one is left out, and all are joyful over it. All feel that the hand of God is in it; and now we pray that his blessing may follow, and that from here may go out those gracious influences which shall soon obliterate all traces of the past evils. So far as I can see, all bitterness towards us, arising from the misunderstandings of past years, is buried, too; and now I hope to see a new era of cooperation with this large church which shall benefit this whole region. Pray for it, and thank God with us."

Zulu Mission — Southeastern Africa.

A REFRESHING VISIT — ADDITIONS — A MARRIAGE.

MR. TYLER wrote from Umsunduzi (35 miles west of north from Port Natal), April 17th and May 10th: —

"We have just returned from a delightful visit to Esidumbini, our old station, where I had the privilege of receiving nine individuals into church fellowship, most of whom were first instructed by us. At my request, Mr. Pixley assisted at the examination of the candidates, there being some important matters to settle. Mr. and Mrs. Kilbon were also with us, and added to the pleasure of our visit. We tarried several days, holding meetings with our dear old people, encouraging the heart and strengthening the hands of Thomas Hawes, the native missionary. This addition to the church seemed to inspire him with greater hope and zeal;

while it is a real comfort to us to know that the seed we were permitted to sow in former years has been faithfully watered by our African brother, and is now bringing forth fruit. To God be all the praise.

“From Esidumbini I was called to ‘Newspaper,’ the station of Umbiana, to unite a couple belonging to the church in marriage. The parents of the bride being persons of considerable importance, great preparations were made for the occasion, and viewed from a native stand-point, it was a grand affair. The ceremony was performed in the open air, near the house of the missionary, and it was with much difficulty that the heathen part of the assembly could be kept quiet during its performance. Previous to the marriage, a procession was formed by the *clad* Zulus, at the house of the bridegroom, to escort the happy pair to the place where they were to be united; and as they appeared in sight on the brow of an adjacent hill, several young people shouted, ‘Behold the bridegroom cometh, let us go forth to meet him,’—quite in imitation of the old custom in Bible lands. Immediately after the marriage a suitable hymn was sung, and then the procession, headed by the bride and bridegroom, moved back towards their future home, with flags flying, the beating of a drum, and the occasional discharge of a musket. The native missionary could not restrain the hilarity and noisy demonstrations of the multitude, and for two hours they beat the ground with their feet, clapped their hands, and shouted till their lungs were hoarse. I noticed nothing immodest or reprehensible in the conduct of the church members or station people, but I saw what I consider an element of danger in the disposition of some to allow heathen customs at Christian weddings. This I pointed out to one of the native preachers present, who said that my fears were not groundless, and he would do all he could to guard against it. Umbiana’s work seemed to be prospering. Mr. Rood spent a Sabbath with him a short time ago, and admitted several to the church on profession of their faith.”

POLITICAL AFFAIRS.

“May 10th. You may possibly have
VOL. LXXI. 20

learned from other sources, that Natal is at present in a state of pleasurable excitement, in consequence of the honor Her Majesty the Queen has conferred on it, by sending to investigate its affairs and reorganize its institutions, one of her ablest military generals, one who was the victor in the late Ashantee war, and has gained many laurels for bravery and fidelity in the field. Sir Garnet Wolseley has taken the reins of government, and if he succeeds in strengthening colonial authority, introducing railroads, and in other ways promoting the prosperity of this part of South Africa, his advent will be a great blessing. Since the panic of last year, caused by the rebellion of one of the native tribes, there has been an unsettled feeling among the colonists, and much dissatisfaction with the home government, because of the censure they received for punishing the rebellious tribe with what they regarded due severity. Now, under the judicious management of Sir Garnet, it is hoped that wounded feelings will be healed and confidence restored in this most highly favored of England’s colonies in Africa. As missionaries, we are especially anxious to know what will be done for the elevation of the natives. The new ‘native policy’ has not yet been made known. We pray that it may be wise, and fraught with blessings to the three hundred thousand Zulus in this field of our labors.”

Mission to Spain.

THE PROPOSED CONSTITUTION—LITTLE RELIGIOUS LIBERTY.

A LETTER from Mr. Thomas L. Gulick, respecting the proposed new constitution and the prospects of religious liberty in Spain, was published in the *Herald* for September. On the 21st of July Mr. Gulick wrote again, from Madrid, on the same subject, as follows:—

“The proposed new Constitution for Spain proves to be more illiberal than as at first printed. Instead of merely forbidding demonstrations on the public way, of other forms of religion besides the Roman Catholic, it squarely prohibits all ‘public manifestations’ of other relig-

ions. The article in reference to religion reads as follows:—

“The nation pledges itself to maintain the worship and ministers of the Catholic religion, which is that of the State.

“No one shall be molested on Spanish territory for his religious opinions, nor for the exercise of his chosen form of worship, the respect due to Christian morals alone being demanded.

“Nevertheless, other ceremonies or public manifestations than those of the religion of the State, will not be permitted.”

“Self-contradictory and illiberal as this is, the Ultramontane papers are bitterly opposing its adoption, as being far too liberal. They demand nothing less than absolute ‘religious unity’ as in ‘the glorious days of Philip II. ;’ by which they mean absolute intolerance. This Constitution has been passed by the sub-committee of nine who framed it, and submitted by them to the Committee of Thirty-nine, by whom it is now being discussed with much heat, — as well as by the newspapers.

“A majority of the thirty-nine are said to be in favor of adopting the religious clause as it now stands; but the Ultramontanes, or ‘Neos,’ as they are called, on account of their ‘new’ doctrines of infallibility, etc., are irreconcilable, and threaten to desert the government if their demands are not granted. They are now known as the ‘Intransigentes,’ *i. e.*, the ‘Irreconcilables.’ They are doing their utmost to close the Protestant chapels, but I do not think they will succeed.

“The ‘Diario Español’ addresses them as follows: ‘It is late, gentlemen Irreconcilables, to make of our country an exception on the continent, at variance with the spirit of the age, standing apart from the chorus of nations who think, discuss, and advance freely. It is late to imagine that if there are Spaniards who have the misfortune not to be Catholics, or if there come to our land strangers who are not Catholics, they must dwell among us without a God to whom they may pray. It is late to try to make of Parliamentary Spain (where merit in order to rise, needs

no other inheritance than its own existence) anything like the servile, fettered, corpse-like nation of other epochs which can never return.”

STREET PROCESSIONS—TAKE OFF THE HAT.

“The spirit of fanaticism and persecution has broken out in various directions. Street processions, great and small, are the order of the day, and they demand servile respect from all. Their object is double: first, to awaken the zeal and enthusiasm of the ‘faithful,’ and second, to show to all the world that Spain is thoroughly Roman Catholic.

“A short time ago a procession was passing the Protestant chapel and school in Calatrava Street, Madrid. Mr. Rupert, the German teacher, happened to be sitting in the narrow balcony of the second story with his smoking cap on. A priest in the procession caught sight of him and began shouting to him that he must take his cap off. As he paid no attention to the demand others began to join in the cry. Soon the alcalde of the district, accompanied by a policeman, came rushing up into his room and authoritatively demanded that he should remove his cap. Mr. Rupert refused to do so, but came in from the balcony. The alcalde told him if he went upon the balcony again while the procession was there—it had stopped for a few minutes in front of his door—he must take off his cap. Mr. Rupert remained in his room till he supposed the procession had passed, when he stepped to the balcony and brought in his chair. The end of the procession was still passing, and the alcalde, who seems to have been keeping sharp watch, caught sight of him again, with his cap still on. Up he rushed again, and carried Herr Rupert off to prison, some of the baser sort shouting, ‘Down with the Protestant, kill him, kill him,’ as he passed along the street. He was kept in prison without any hearing nearly all night, when he was released on his parole, promising to appear at court the next day.

“He was at first charged with disrespect to legal authority in the person of the alcalde. When they found that this

charge was entirely untenable they withdrew it, and he now stands charged with 'interfering with religious liberty!' He has had no trial, but is required to appear at court on the 15th and 30th of every month. How long they intend to keep him in this disagreeable suspense remains to be seen.

"This act of violence does not stand alone. A few days ago, in another part of Madrid, a man who was attending to his business in his own shop was grossly insulted by a priest, and afterwards set upon by the police and threatened by the sub-inspector of the district, because he failed to take notice of the host (Santo Viatico) which was passing before his shop, and remained with his head covered.

"Letters from Seville state, that on the 11th ultimo a gentleman who has been municipal judge in that city, was going out of his house just as a procession was passing the door. He was immediately commanded, by one of the priests, to take off his hat. He replied that he would not do so till the image they were carrying should be passed. He had scarcely uttered these words when he was knocked down, wounded in the head by a heavy blow with a club. When he recovered his senses sufficiently to be able to rise, he found himself between two policemen, who took him to prison. The story has been published in the Madrid papers, and the 'Neos' seem well pleased with this summary mode of enforcing respect! Events similar to these are constantly occurring in different parts of Spain."

THE MARRIAGE LAW.

"I will add but one more illustration of the spirit of persecution. You will remember that a law has lately been published by this Bourbon government revoking the marriages legally contracted by those who had once been priests. Consequently a large portion of the [Protestant] Spanish pastors are now, in the eye of the law, living in concubinage; their children will be illegitimate; and the Catholic papers are pouring the vials of their contempt upon them. There are

also some signs that they intend to enforce the new law by separating these husbands from their wives; though they have not yet ventured to do anything at the centers of Protestant influence.

"Señor Ponce de Leon was once a priest, but was legally married some time since, and was for a while a teacher in one of the Protestant schools of Madrid. He is now living with his wife in Zamora. Letters have lately been received from him stating that he has been visited twice by the Bishop of Zamora, demanding that he separate from his wife. The last time the bishop came he gave Señor Leon fifteen days of grace, to think and act upon the subject, saying that he should come again at the end of that time, and if he found that he had not yet separated from his wife, he should take legal measures to *make* him do so. Señor Leon writes to Madrid in distress, asking what he shall do. We advise him to stand manfully by his wife. We have not yet heard the result.

"*July 22d.* To-day's papers state that a young man in Seville, seventeen years of age, and of good family, is dying of wounds received in his head for not taking off his hat to a procession. But enough of this."

Mission to Austria.

COLPORTERS IN THE TYROL.

MR. CLARK wrote from Innsbruck, July 5th. He had just received the report of a colporter for the month of June, and writes:—

"As this man has now been with us twelve months, a brief review of a *colporter's first year in Tyrol* will show the greatness and the blessing of such a work. The large majority of those to whom he has carried the 'Word of Life,' have never before had an opportunity to purchase the Scriptures. As was expected a multitude have indignantly refused the opportunity, and yet this one man, though confined nearly a month in a small-pox hospital, has sold 2,240 Bibles or Testaments, not to speak of other books and tracts. In view of the obstacles, this re-

sult is very encouraging. Another colporter, who has had experience in two other provinces of Austria, says, 'I find Tyrol ten times more difficult than my old field.'

"The Ultramontane journals have repeatedly attacked the work; the priests have thundered against it from the pulpit, and have often sent messengers from village to village to warn the people against the Bible-man; and they have five times secured K.'s arrest on the charge that he sold the Bible without complying with the legal requirement of first securing the subscription. On one of these occasions he was thrust into prison for several hours, but in one instance only has he been fined,—*fined for selling God's Word*. He knows, by the experience of each day, what harsh treatment means; but he knows also, through many hearty welcomes, the great pleasure of carrying the words of Jesus to thirsty souls. Some have wept for joy to think that, after years of waiting and wishing, they now have as their own property the precious Bible.

"The experience of the past month shows the great importance of visiting again and again places that have been previously canvassed. The efficient helper of whom I write, has been in several places where, some time ago, the colporter Rauch (since assassinated) sold a good number of Scriptures. He found that nearly all these copies had been burned. He saw a child playing with a sadly torn and otherwise defaced Bible. The mother remarked, 'The priest did it, and then threw it to my little girl for a plaything.' In one of these bigoted villages a woman said to him, 'Begone, and the quicker the better. We want none of your false, miserable books. I bought such a book last year, and had to burn it.'

"'Is it possible,' replied the colporter, 'that you have really burned the words of Christ and the Apostles,—those precious words that tell us of God's love and how we may be saved?' 'But the book is false,' she replied, 'there is not a word in it about the Holy Virgin.' He then called her attention to those passages relating to Mary, and explained to her the object and aim of the New Testament.

The indignant woman became an interested hearer, and gladly bought another copy of the book, which, in her ignorance, she had once despised and burned. He sold five copies in that place, copies not to be destroyed this time (we trust) by the wrath of those in the 'Apostolic line.'

"The number of books and tracts sold by him is really no adequate measure of the good done by this simple, earnest Christian. He has embraced a thousand opportunities to do personal work for Christ. In instances not a few, he has been able to gather about him a company of peasants, who have listened with delight to his conversations about Jesus and his word. We have two men at work in Tyrol and one in Styria, and expect to secure two others soon."

BIBLE SERVICE AT INNSBRUCK—DESIRE FOR BOOKS.

"So great is the prejudice *here* against Protestants and foreigners, that the Bible service, conducted alternately by Dr. Bissell and myself, has not been largely attended. My wife has a good class of children every Sunday, who enjoy coming, and who read with delight (and their parents and friends do the same) the books that are loaned them. I have only time to mention one incident showing how much these Christian books are prized. A young factory girl, who for weeks had been an eager listener to the Bible and in the children's service, was at length forbidden by her mother to come again, or to read any of the books. It was hard for her to bear so great a trial. A short time since she came to my wife with joyful face, and asked if she would not lend her another book. 'But your mother does not allow you to read our books.' 'She did forbid it,' she replied, 'but this week I worked with all my strength, and just now carried the extra pay and my regular wages to mother. She was delighted, and handed back to me a part of the money. But I said, Please, mother, keep all the money, and be so kind, won't you, as to let me borrow another book of Mrs. Clark? She couldn't say, "No," this time; and I could not wait a minute longer, and have come here as fast as ever my feet could

bring me. You will, please, let me take one more book. While at work I am not allowed to talk, so I think and think of what I have read, and it helps me to be better.”

Western Mexico.

FANATICISM.

THE following letter from Guadalajara, dated July 21, 1875, will be read with much interest, presenting as it does, briefly, both the dangers and the encouragements which attend the work there, and also a case of noteworthy earnestness and faith:—

“I can assure you that affairs in Mexico are in anything but a desirable condition. All over the State of Jalisco and the adjoining State of Michoacan, bands of cruel revolutionists are found robbing and killing men of liberal ideas, and committing every barbarity. A few weeks ago, these so-called ‘faithful,’ of the Romish Church, quartered a dead child with their swords, the little son of a Liberal, and then carried it on their bayonets, in triumph, through the public streets! Respectable and defenceless women, with their little daughters, have suffered the most inhuman treatment from these ruffians, or, as they call themselves, and are called by the Romish Church here, ‘*Defenders of the holy religion.*’

“The war-cry of these religious bandits is, ‘Let religion live, and death to the Protestants.’ They are governed by priestly influence, and often led in person by a ‘*Santo Padre.*’ And what makes affairs somewhat discouraging is, that the authorities have a superstitious reverence for these lawless priests (whom they well know to be, as a class, the most immoral in Mexico), and are very loth to punish them, especially when the crimes they commit are against Protestants. No one acquainted with the circumstances of the barbarities perpetrated on the second of March, 1874, in Ahualulco, can reasonably doubt that the Cura was far more culpable than the actual assassins; nevertheless, after a sham trial he was acquitted. Neither have the priests, nor any of their blind instruments, been pun-

ished for their butchery of Protestants in Acapulco, Cuernavaca, Tetelco, and other places. This neglect on the part of the authorities to punish the criminal priests and the fanatical hordes at their command, encourages them in their hostility to Protestants. It is now well known that the eleventh of last February was appointed by the Romanists as a day for a general attack on the Protestants of Guadalajara; but the unexpected and severe shock of earthquake that occurred that day frustrated their cruel designs.

AN EARNEST LABORER—HIS FAITH.

“This state of affairs is very unfavorable for the mission work, and makes it exceedingly dangerous for those that labor in very small towns. But we have worthy men that fearlessly face the danger for the sake of saving souls. One of these brave brethren I refer to, seems a man sent of God to the Indians; an instrument in God’s hands to win souls to the Saviour. He has been laboring hard in the Pueblos for more than a year, with wonderful success.

“The last time he paid us a visit, I asked him, in one of our prayer-meetings, what led him to become a follower of the Lord Jesus? His answer, as nearly as I can give it in English, was: ‘When I was a child, attending school in Guadalajara, my school master told me that the day was not far distant when some one would come and preach *the truth* that was to take the place of Romanism. About one year ago I was in Talpa (a town about twenty leagues from Guadalajara), and the question presented itself to me, Is that Protestant in Guadalajara come to preach the ‘truth’ that my old school-master spoke of? At once I decided to visit you. I came here and bought a small New Testament. I heard you preach several times. Soon I became much troubled. I doubted the truthfulness of the New Testament,—it contained so many things I never thought of, so many good things. It seemed almost incredible that all the good things found in it could be for poor sinners. In this state of mind I was passing a small store, when I saw a very old man reading the New Testament. I went up to him, showed

him my own Testament, and asked him if I could believe *all* it contained. In return, this old gentleman asked me, if all *God* said could be believed? I went home and read the Word of the Lord. When reading of St. Paul I admired his zeal. I thought he was a very good man, doing his duty in preaching the gospel earnestly every where, and under so many difficulties. I said to myself, It were well were there now such men as Paul to go and preach the gospel to my countrymen. Then something asked me, "Why do you not go and tell your countrymen all you know of Christ?" I answered, I will go and do what I can. So I came here to this house, with the only money I possessed, and bought little books and tracts, and immediately started on my first missionary tour.'

"I asked him if he was not afraid of being killed by the Romanists, traveling alone as he did through the fanatical pueblos? He replied, 'Well, Sir, if I *was* a little afraid in Santa Cruz (where a mob, headed by a priest, broke into the house where he was resting for the night and tried to take his life), I left my fear

behind the door, as we say here, and left the place at midnight for another pueblo. And you see, Sir, I only live by the second; and every second I live with Christ. When I am walking the lonely roads I say to myself, Let come what will Jesus Christ is with me always, — present to receive my soul. He always walks a few feet before me on the road, and why should I fear?' This man is now doing much good in the small towns east of Ahualulco."

ADDITIONS TO THE CHURCH.

"Under many difficulties the work in the city is going on gradually. The Lord is saving souls. Last week I baptized thirty-six, of whom twenty were adults, received at the time into full membership in the church. The remaining sixteen were little children. One of the adults baptized was 112 years of age, — older than the independence of the United States. When this good old man knelt down to receive the ordinance of baptism, tears fell freely. All present felt that God was with us. Pray for us."

MISCELLANY.

SOUTHERN PRESBYTERIAN BOARD.

THE Foreign Missions Committee of the Southern Presbyterian Church has now 19 ordained missionaries and 27 assistant-missionaries (women?) from the United States, 8 ordained natives (reckoned as missionaries), and sixteen native helpers, — in all 70 laborers. There are 16 stations, and between 15 and 20 out-stations. The missions are in China, Greece, Italy (one lady), Brazil, United States of Columbia, Mexico, and among Indian tribes of the United States. There are "between 15 and 20 churches, and more than 1,000 converts" under the care of these churches.

The receipts of the Board for its last financial year were only \$42,234.29, while the expenditures were \$58,913.95. The debt, at the close of the year, was \$14,623.18. To meet necessary expenses

for the current year, pay off the debt, and send out a few new laborers, urgently needed, the committee say, will require at least \$80,000, nearly twice the sum received last year. Yet this will not amount, in the aggregate, to as much as 75 cents to each member of the church.

GLEANINGS.

THE Missionary Committee of the "Australian Conference" (connected with the English Wesleyan Missionary Society) propose to extend the Polynesian missions, commencing a new enterprise in the groups of islands northwest of Solomon Islands, "situated between the equator and 7° south latitude, and between the east coast of New Guinea and 134° east longitude." Little is known of the islands, but the population is believed

to be large, "of the Papuan and Malay races," and as yet unapproached by Christian missions. It is expected that one or two European missionaries will ere long be needed to superintend the work, but it is proposed to begin with a strong party of fourteen natives of other South Sea islands. Fiji is asked to furnish nine or ten, Tonga two or three, and Samoa enough to make up the full number.

— The "Presbyterian Monthly Record" intimates a fear that there is a falling off among Presbyterians in effort for foreign missions. It thinks the contributions in 1870 were fully 87 cents, on an average, for each member of the churches, and says: "In 1875, the number of communicants reported is 506,034; and their donations to the Board were \$396,636, or 78½ cents to each, on an average. This sum includes the gifts of the Women's Boards as well as the others specified above, but not legacies, etc. This shows a falling off *relatively* of 8⅓ cents per member, or about one tenth of the whole. Again, in 1872 the number of churches contributing to the Board was 3,027; in 1873 it was 2,962; in 1874, 2,838; in 1875, 2,746, or 281 less than in 1872. The year 1872 is taken as the first in this series, because the whole Church was then fully represented in its missions and collections."

— The "Record" reports a growing work among the Chinese in California. "Nine new members were lately received by the church in San Francisco. The schools are crowded, the rooms being too strait for the youth who wish to attend as scholars. The work for Chinese women is well begun, and a home for them will be a blessing to many. Chinese colporters and evangelizing converts are employed to some extent. Visits are made by missionaries to places in the interior where Chinamen are found, and schools are opened in some towns, while Sabbath-schools for Chinese scholars are held by an increasing number of our churches."

— In a letter to one of her sons, Mrs. J. P. Gulick, late of the Sandwich Islands, and now in Japan, writes of "a Japanese lady of great influence, from Kioto,— a superintendent of a school of

five hundred young women." "Mr. and Mrs. Oramel Gulick became somewhat acquainted with her at Kioto two years ago. She called at Osaka last summer to see them when they were absent; but Dr. Gordon had a short interview with her, and was much pleased with her lady-like appearance. Recently Dr. Gordon and wife spent several weeks in Kioto, and extended their acquaintance with her. She expresses great desire to understand about this new religion, and proposes, during her vacation, near at hand, to come to Osaka and spend a month near Dr. Gordon, so as to give her whole attention to it."

— The English Church Missionary Society has issued a special appeal for men, giving particulars of the most urgent needs of the various missions, and asking, specifically, for no less than twenty-eight ordained missionaries.



DEATH.

At Cohoes, N. Y., August 31st, Hon William S. Southworth, formerly, for five years (from 1860 to 1865), a highly esteemed and useful member of the Prudential Committee of the A. B. C. F. M. His retirement from the Committee was much regretted, but was rendered necessary by his removal from Lowell, which had been his residence, to Bennington, Vermont. The "Troy Daily Press," in an obituary notice, states that Mr. Southworth was born at Dorset, Vermont, July 14, 1807; became one of the leading lawyers of Southern Vermont, continuing in the practice of his profession, at Bennington, until 1849, when he was appointed managing agent of the Lawrence Manufacturing Company, and removed to Lowell, Massachusetts. In 1866 he returned to Bennington, and in 1874 removed to Cohoes. The "Press" says of him: "Judge Southworth leaves behind him the beautiful record of a pure, earnest Christian life. Very early in life he united with the Congregational church, and has ever since been an ardent, devoted Christian, holding the position of deacon in his church. His life has been a glowing

illustration of the glories and beneficence of the Christian religion."

At Taku, North China, June 9th, Nellie Gertrude, youngest daughter of Rev. L. D. and Mrs. C. L. Chapin, of the North China mission, aged ten months.

DEPARTURE.

REV. JOHN K. BROWNE, from Cambridgeport, Mass., sailed from New York for Liverpool, in the steamer *Utopia*, September 18th, on the way to join the Eastern Turkey mission.

DONATIONS RECEIVED IN AUGUST.

MAINE.		
Aroostook county.		
Lincoln, Cong. ch. and so.	6 80	
Cumberland county.		
Brunswick, Cong. ch. and so.	130 00	
Cumberland County, "J. L."	10 00	
Freeport, Cong. ch. and so.	25 00	
Gorham, Cong. ch. and so. 35.30; a friend, add'l, 10;	45 30	
Harpwell, Cong. ch. and so.	6 00	
New Gloucester, ———,	25 00	
Portland, Plymouth ch. and so., in part, C. S. D. G. 50, ditto m. c. 20.37; E. G. and family, 35; State st. Cong. ch., Mrs. John C. Brooks, 25, ditto m. c. 22.33; St. Lawrence st. ch. and so. m. c. 13.36;	166 06	
Scarborough, Cong. ch. and so. 24; Oak Hill Society, 10;	34 00	
South Freeport, Cong. ch. and so.	53 65	
West Auburn, Cong. ch. and so.	25 00	
Yarmouth, Central Cong. ch. and so. 74.34; 1st Cong. ch., a friend to Missions, 39;	104 84—629 85	
Franklin county.		
Farmington, Cong. ch. and so.	31 17	
Hancock county.		
Bluehill, Cong. ch. and so.	16 00	
Castine, Samuel Adams,	200 00	
Ellsworth, Cong. ch. and so.	21 30	
Orland, Mrs. B. Buck, sister and daughters,	35 00—272 30	
Kennebec county.		
Augusta, Emaline Spalding,	15 00	
Gardiner, Cong. ch. and so.	32 00	
Pitston, Cong. ch. and so.	6 85—53 85	
Lincoln and Sagadahoc counties.		
Alna, Warren Averill,	1 00	
Bath, Winter st. ch. and so. m. c.	107 76	
Thomaston, Cong. ch. and so.	23 00—181 76	
Oxford county.		
Andover, Cong. ch. and so.	12 73	
Bethel, 2d Cong. ch. and so. 26; Cong. ch. and so. 17;	43 00	
Rumford, Cong. ch. and so. 2.35; Rev. J. Elliot, 1;	3 35	
Summer, Cong. ch. and so. 14.84; a Friend of Missions, 11.16;	26 00	
Turner, Cong. ch. and so.	16 00—101 08	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, 1st Cong. ch. and so. 23.59; Rev. J. H. Crosby, 50; a friend, 10;	83 59	
Brewer, 1st Cong. ch. and so.	21 00	
Hampden, Cong. ch. and so.	44 07	
Holden, Cong. ch. and so.	6 59—160 16	
Piscataquis county.		
Brownville, Cong. ch. and so.	11 35	
Foxcroft and Dover, Cong. ch. and so.	32 45	
Garland, Cong. ch. and so.	15 00—68 81	
Somerset county.		
Norridgewock, Cong. ch. and so.	62 00	
Skowhegan, Cong. ch. and so., add'l,	22 15—34 15	
Union Conf. of Churches.		
Alhany, Ladies' Sewing Circle,	5 00	
Lovell, Cong. ch. and so.	12 00	
North Bridgton, Cong. ch. and so.	10 00	
Otisfield, Cong. ch. and so.	12 00	
Waterford, Rev. J. A. Douglass, 20; Mother and H. E. 12;	32 00—71 00	
Waldo county.		
Belfast, E. F. C. and M. E. C.	20 00	
Searsport, 1st Cong. ch. and so.	54 00—74 00	
Washington county.		
Calais, 1st Cong. ch. and so.	55 00	
Eastport, a deceased widow,	7 70	
East Machias, Cong. ch. and so.	55 00	
Milltown (St. Stephen), Cong. ch. and so.	160 78—263 48	
York county.		
Alfred Cong. ch. and so.	35 30	
Biddeford, a member of Pavilion ch.	20 00	
Kennebunk, Union Cong. ch. and so.	23 25	
York, 1st Cong. ch. and so.	37 50—116 05	
	2,069 46	
Legacies.—Bath, Benjamin Delano, by J. P. Delano, Ex'r,	500 00	
Greeneville, Oliver Eveleth, by J. H. Eveleth, Ex'r, in part,	506 00—1,006 00	
	3,065 46	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Alstead, 1st Cong. ch. and so., special,	18 00	
Alstead Centre, Cong. ch. and so. m. c.	13 08	
Fitzwilliam, Cong. ch. and so.	55 00	
Gilsun, Rev. Sylvanus Hayward, Jaffrey, Friends, for the debt,	20 00	
Keene, 1st Cong. ch., Hon. William Haile, to const. his daughter, Mrs. JOHN M. STEBBINS, II. M., 100; 2d Cong. ch. and so. m. c. 13.63;	113 63	
Marlborough, H. M. N.	5 00	
Rindge, Cong. ch. and so.	10 46	
Sullivan, Cong. ch. and so.	25 00	
Walpole, 1st Cong. ch. and so.	100 00	
Winchester, Cong. ch. and so.	43 48—408 65	
Coos county.		
Franconia, "C."	5 00	
Gorham, Cong. ch. and so.	7 00	
Lancaster, Cong. ch. and so.	45 25—58 25	
Grafton county.		
Bristol, "Friends," 10; S. Cavis, 9;	19 00	
Campton, Cong. ch. and so. m. c.	17 04	
Danbury, Rev. and Mrs. Geo. Smith,	2 75	
Haverhill, Rev. J. Aiken,	5 00	
Hebron, Mr. and Mrs. J. B. Cook,	5 00	
Lebanon, Cong. ch. and so. 19; Friends, 20;	39 00	
Littleton, Cong. ch. and so.	124 00	
Orford, Cong. ch. and so.	20 00	
Orfordville, Cong. ch. and so.	15 85	
Wentworth, Cong. ch. and so.	25 25	
West Lebanon, Cong. ch. and so. m. c.	6 00—278 89	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Bennington, Cong. ch. and so.	30 00	
Greenfield, Union Cong. ch. and so.	50 00	
Manchester, a friend,	1 00	
Mason, Cong. ch. and so. 15.50; Rev. Daniel Goodwin and family, 12;	27 50	
Moutt Vernon, Cong. ch. and so.	31 00	
Nashua, 1st Cong. ch. and so.	339 14	
Peterboro, Union Cong. ch. and so.	36 32	
Wilton, 2d Cong. ch. and so.	33 50—548 46	

Merrimac co. Aux. Society,		Williston, Cong. ch. and so. 43 29,	
Canterbury, Cong. ch. and so. 10.25;		u. c. 30.80;	74 09—371 08
Rev. James Doldt, 5;	16 25	Essex county.	
Concord, C. A. Lockerby, 12.50; Chas.		Victory, G. A. A.	6 00
G. Remick, 2;	14 50	Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Andover, Cong. ch. and so.	16 65	Enosburg, G. A.	20 00
Epsom, R. E. Dolbeer,	1 00	St. Albans, 1st Cong. ch. and so.	182 68—202 68
Franklin, Cong. ch. and so.	50 00	Lamoille county.	
Sanbornton, Cong. ch. and so.	40 00	Cambridge, Cong. ch. and so.	25 00
Suncook, E. G. Green,	5 00	Johnson, Dexter Whiting, 5; James	
Wilmot, Cong. ch. and so.	6 00—148 40	Holmes, 5;	10 00—25 00
Rockingham county.		Orange county.	
Atkinson, Cong. ch. and so. m. c.	10 50	Brookfield, 1st Cong. ch. and so. 25;	
Candia, Cong. ch. and so.	60 00	Friends, 1;	26 00
Epping, Cong. ch. and so.	27 73	Chelsea, Cong. ch. and so. 3.40; Miss	
Exeter, 1st Cong. ch. and so. 89;		Abby Hale, 2;	5 40
Union Concert, 8.20;	97 20	Newbury, Cong. ch. and so., to consti-	
Greenland, Cong. ch. and so.	100 00	tute DANIEL P. KIMBALL, II. M.	122 00
Hampton, Cong. ch. and so. 14.85;		Strafford, Cong. ch. and so.	35 28
Winnicomet, 5;	19 35	Thetford, 1st Cong. ch. and so.	28 35
Hampstead, Cong. ch. and so.	8 12	Wells River, J. Rogers,	5 00
Kingston, Cong. ch. and so. 6; Mrs.		West Randolph, Cong. ch. and so.	39 75—261 73
M. R. F. P. 5; Mrs. Peaslee, 3; Rev.		Orleans county.	
J. Chapman, 6;	20 00	Brownington, Cong. ch. and so.	14 65
Newington, Cong. ch. and so.	8 00	Morgan, Cong. ch. and so.	4 25
New Market, Cong. ch. and so.	25 00	Newport, Cong. ch. and so. m. c.	30 49
Portsmouth, North Cong. ch. and so.		North Craftsbury, Cong. ch. and so.	37 00
190; Charles E. Myers, 100;	290 00	West Charleston, Cong. ch. and so.	70 00
Raymond, Cong. ch. and so.	13 00	Westfield, Cong. ch. and so.	8 75—165 04
Stratham, Cong. ch. and so.	70 05—748 95	Rutland co. James Barrett, Agent.	
Strafford county.		Benson, "J."	1 00
Conway, Cong. ch. and so.	45 00	Brandon, Cong. ch. and so.	6 50
Dover, 1st ch., Robert H. Cushing,		Castleton, William C. Guernsey, 15;	
100; Clarissa W. Cushing, 100;	200 00	Rev. Ulric Maynard, 10; Benjamin	
Farmington, Cong. ch. and so., to		F. Adams, 5; Meira Caswell, 5;	
const. Rev. PAUL H. PITKIN, II. M.	100 00	Rev. L. H. Stone, 5; Rev. H. O.	
Gilmanton, Centre Cong. ch. and so.	33 53	Higley, 1;	41 00
North Conway, Miss R. B. Anderson,	25 00	Fairhaven, Cong. ch. and so.	33 88
Tamworth, Mrs. Lucy Page, 1; Mrs.		Hubbardton, Cong. ch. and so.	8 12
L. R. Wilson, 2; J. G. W. 5;	8 00	Middletown, Cong. ch. and so.	25 00
Wakefield, Cong. ch. and so.	18 00—429 53	Pittsfield, Cong. ch. and so.	22 00
Sullivan co. Aux. Soc. N. W. God-		West Rutland, Cong. ch. and so.	120 65—258 15
dard, Tr.		Washington county, Aux. Soc. G. W.	
Claremont, a family thank-offering,	5 00	Scott, Tr.	
Lempster, Cong. ch. and so.	7 50	Barre, Cong. ch. and so.	100 00
Meriden, M. E. C.	5 00	Berlin, Cong. ch. and so.	19 60
Newport, Cong. ch. and so.	200 00—217 50	Northfield, Cong. ch. and so. 15.75;	
		Aurora M. Edson, 1;	16 75
		Roxbury, Cong. ch. and so.	15 00
		Waterbury, Cong. ch. and so.	30 11—181 46
		Windham co. Aux. Soc. C. F. Thomp-	
		son, Tr.	
		Bellows Falls, Cong. ch. and so.	30 00
		Brattleboro, Central Cong. ch. and	
		so. 22.48; H. 5;	227 48
		Dummerston, Cong. ch. and so.	61 95
		Jamaica, Cong. ch. and so.	10 00
		Putney, Cong. ch. and so. 22.27;	
		Rev. Amos Foster, 10;	32 27
		Saxton's River, E. H. Pettengill,	5 00
		Townshend, Cong. ch. and so.	20 00
		West Brattleboro, Cong. ch. and so.	56 14
		West Townshend, Cong. ch. and so.	16 10
		Westminster, Cong. ch. and so.	12 00
		West Westminster, Miss L. Stevens,	
		5; Mrs. A. G. Chandler, 2;	7 00—478 54
		Windsor co. Aux. Soc. Rev. C. B.	
		Drake and J. Steele, Tr's.	
		Gaysville, Cong. ch. and so.	10 00
		Hartland, Cong. ch. and so.	6 00
		Ludlow, Cong. ch. and so.	9 03
		Norwich, Cong. ch. and so. m. c.	17 80
		Plymouth Union, Mrs. Thomas Bald-	
		win,	5 00
		Pomfret, "Individuals,"	7 00
		Rochester, Cong. ch. and so.	65 00
		Royalton, Cong. ch. and so.	42 00
		Springfield, Friends in Cong. church,	26 50
		Weston, "In Memoriam,"	2 00
		Woodstock, 1st Cong. ch. and so.	14 88—205 21
		—, B.	100 00
			5,953 47
		Legacies. — Essex, Nathan Lathrop, by	
		S. G. Butler, Ex'r, add'l,	38 00
			5,991 47
		MASSACHUSETTS.	
		Barnstable county.	
		East Dennis, Cong. ch. and so.	5 00

VERMONT.

Addison county. Amos Wilcox, Tr.	
Bristol, M. S. Wilds,	25 00
Brooksville, N. C. Brooks,	3 00
Corwall, Miss M. A. Mead,	5 00
Middlebury, Cong. ch. and so., for	
the "debt,"	24 47
New Haven, Cong. ch. and so.	142 65
Ripton, Church and Pastor,	18 00—218 12
Bennington county.	
Bennington, 1st Cong. ch., C. W. El-	
linwood,	5 00
Bennington Centre, 1st Cong. ch. and	
so., to constitute WALTER F. SEARS,	
II. M.	322 78
Dorset, Cong. ch. and so.	35 78
Manchester, Cong. ch. and so., to	
const. SAMUEL G. CONE, II. M.	131 00—494 56
Caledonia co. Conf. of Ch's T. M.	
Howard, Tr.	
Barnet, Cong. ch. and so.	100 00
East Hardwick, Cong. ch. and so.,	
special,	23 00
Peacham, Cong. ch. and so.	48 06
St. Johnsbury, South Cong. ch. and	
so. 210.80; 3d Cong. ch. and so.	
50; Friends of Missions, 1,000;	
Rev. Henry Fairbanks, 500; Eras-	
tus Fairbanks' Estate, 500; Rev.	
Henry W. Jones, 30; a thank-offer-	
ing, 500; S. T. C. 10;	2,800 80
St. Johnsbury East, Mrs. Calvin Mor-	
rill,	5 00—2,976 85
Chittenden county.	
Burlington, 3d Cong. ch. and so.	
160.25; 1st Cong. ch. and so. m.	
c. 48.79;	209 04
Charlotte, Cong. ch. and so.	45 00
Jericho, D. Hutchinson,	4 00
Jericho Centre, Cong. ch. and so.	
39.95; Ladies' Cent Society, 8;	38 95

East Falmouth, Cong. ch. and so. 14; Rev. David Perry, to const. LUTHER WHEATLEY, II. M., 100; a friend, 5;	119 00	West Newbury, 2d Cong. ch. and so. 27.26; "G." 3;	30 26-1,252 47
Orleans, Cong. ch. and so.	25 00	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Truro, Cong. ch. and so.	20 00	Beverly, Washington st. ch. and so., to const. Mrs. ABBY DODGE, II. M., 100; Dane st. ch. and so., special, 33.36, wh. with prev. donas. to const. Mrs. II. A. LAMPHEAR, Mrs. HENRIETTA WOODBURY, Miss LOUISE WOODBURY, AUSTIN L. WHITCOMB, HENRY WOODBURY, and JOHN E. FOSTER, II. M.; ditto m. c. 15.33;	
Yarmouth, 1st Cong. ch. and so.	48 50—217 50	F. W. Choate, 35;	133 69
Berkshire county.		Danvers, Maple st. ch. and so. 100;	
Alford, Cong. ch. and so.	16 00	1st Cong. ch. and so., add'l, 50;	150 00
Housatonic, Cong. ch. and so.	40 25	Gloucester, Evan. ch. and so., to constitute, with previous dona., Rev. FRANCIS PARKER, JOHN J. PEW, M. L. WORTHERELL, Mrs. LUCY A. PROCTOR, II. M.	17 83
Lee, Cong. ch. and so. 635, of wh. 100 from Wellington Smith, to const. AUGUSTUS R. SMITH, II. M.	635 00	Hamilton, Cong. ch. and so.	85 85
Lenox, Cong. ch. and so.	45 59	Lynn, a friend,	2 00
New Marlboro, 1st Cong. ch. and so. 16.58, m. c. 8.42;	25 00	Lynnfield Centre, Cong. ch. and so. 21.63; a friend, 2;	23 63
North Adams, Cong. ch. and so.	74 90	Manchester, 1st Cong. ch. and so.	100 00
North Becket, Cong. ch. and so.	15 00	Marblehead, 3d Cong. ch. and so.	78 25
Pittsfield, 1st Cong. ch. and so. 826.09; a friend, 25;	851 09	North Beverly, Cong. ch. and so. 36.50; Rev. E. W. Harrington, add'l, 25; Mrs. Rebecca Conant, 25;	86 50
South Adams, Cong. ch. and so. 54; Rev. C. E. Stebbins, 25;	79 00	Peabody, Rockville ch. and so. 6; a friend, for the debt, 20; "For the debt," 10; "Hope," for Japan, 2.50;	38 50
South Williamstown, "Widow's Mite,"	2 00	Rockport, 1st Cong. ch. and so.	100 00
Williamstown, Rev. N. H. Griffin, D. D., 15; Rev. Calvin Durfee, D. D., 5; R. D. 5;	25 00	Salem, 1st Cong. ch. and so., to const. SAMUEL II. NICHOLS, JOHN C. OSGOOD, and CHARLES W. PAL- FRAY, II. M., 709.30, ditto m. c. 69 59;	779 83
Windsor, Mrs. M. B. Cathcart,	2 29-1,311 12	Saugus Centre, Cong. ch. and so.	17 00-1,662 19
Bristol county.		Franklin co. Aux. Soc. William F. Root, Tr.	
Fall River, Central ch. and so. 1,711.07; Mrs. Richard Borden, 500; Third ch. and so. 11;	2,222 07	Ashfield, Cong. ch. and so., to const. Rev. JAMES DINGWELL, II. M.	62 00
Raynham, 1st Cong. ch. and so. 47.11; Rev. Asa Mann, 15;	62 11	Barnardston, Cong. ch. and so.	25 00
Somerset, Cong. ch. and so.	15 61	Conway, Cong. ch. and so. m. c. 43.71; a friend, 3;	46 71
South Attleboro, H. S. M.	10 00	Deerfield, Ortho. Cong. ch. and so.	25 00
Taunton, Union Cong. ch. and so.	26 00-2,335 79	Greenfield, 2d Cong. ch. and so., to const. A. C. FITCHCOCK, W. F. ROOT, and E. P. FITCHCOCK, H. M., 305.50; 1st Cong. ch. and so. 17.16;	323 66
Brookfield Ass'n. William Hyde, Tr.		Heath, a friend,	50
Barre, Cong. ch. and so. m. c.	45 00	Leverett, 1st Cong. ch. and so.	23 63
New Braintree, Cong. ch. and so.	76 00	Montague, Cong. ch. and so.	65 03
North Brookfield, 1st Cong. ch. and so., to const. Mrs. JOHN S. COOK, II. M.	150 00	Northfield, Cong. ch. and so.	30 10
Ware, William Hyde, to const. AL- VAN HYDE, II. M., 100; S. R. S. 100; a friend, 5;	205 00—476 00	Orange, Central Evan. ch. and so.	47 00
Dukes and Nantucket counties.		Shelburne, 2d Cong. ch. and so.	12 91
Nantucket, 1st Cong. ch. and so.	32 00	South Deerfield, Cong. ch. and so., with previous donation, to const. Miss SARAH L. CLEVELAND, II. M.	40 30
Vineyard Haven, a friend,	10 00—42 00	Sunderland, Cong. ch. and so., with previous donas., to const. JAMES HUNT and FRED. A. HUBBARD, II. M.	113 72
Essex county.		Warwick, Cong. ch. and so.	19 00
Andover, South Cong. ch. and so. m. c. 30; Rev. Joseph Emerson, 50; Rev. C. M. Mead, 5; Cash, 1;	86 00	Whately, Cong. ch. and so. 24; "J. W. L. and family," 15; Friends, 2.50;	41 50—881 11
Ballardvale, Cong. ch. and so.	50 00	Hampden county, Aux. Soc. Charles Marsh, Tr.	
Lawrence, Lawrence st. Cong. ch. and so., add'l, 100; Central ch. and so. 20; W. L. 30;	150 00	Agawam, Cong. ch. and so.	97 00
Methuen, 1st Parish Cong. ch. m. c.	80 94	Chicopee, 3d Cong. ch. and so., 92.37; 2d Cong. ch. and so., with previous donas., to const. Mrs. RO- SETTE A. JOHNSON, II. M., 46 50;	194 83
North Andover, Trin. Cong. ch. and so., with previous dona., to const. JOHN F. KIMBALL, II. M.	50 00	1st Cong. ch. and so. 55.46;	25 00
Salem, Crombie st. ch. and so.	161 00—577 94	East Granville, Cong. ch. and so.	25 00
Essex co. North.		East Longmeadow, Cong. ch. and so., with previous donas., to const. OR- MON D. DUTTON, II. M., 55.44; Hez- ekiah Burt, to const. AUGUSTINE BURT, II. M., 100;	156 44
Bradford, Cong. ch. and so. 60.15; Mr. and Mrs. Warren Ordway, to const. Miss MARY SAVAGE, H. M., 100;	160 15	Feeding Hills, Cong. ch. and so.	12 05
Byfield, Cong. ch. and so.	15 00	Holyoke, 2d Cong. ch. and so.	21 67
Georgetown, a friend,	5 00	Huntington, 2d Cong. ch. and so. 39.35, ditto m. c. 25.65;	65 00
Haverhill, 4th Cong. ch. and so. 17.43; Centre ch. and so. 10; AL- BERT WENTWORTH, to const. him- self II. M., 100;	127 43		
Ipswich, South ch. and so. 175; 1st Cong. ch. and so. 70.33; a friend, 25;	270 38		
Newbury, a friend,	40 00		
North Haverhill and Plaistow, N. H., Cong. ch. and so., to const. GEO. T. D. PUTNAM and S. C. SLEEPER, II. M., of wh. 100 from E. W. M., a thank-offering for privilege of attending Annual Meeting at Rut- land, to const. Mrs. LUCY C. CARLE- TON, II. M., 302.25; Miss Abby Cle- ment, 2;	304 25		
West Ameshury, West Parish ch. and so. 250; Cong. ch., Francis Sargent, 50;	300 00		

Indian Orchard, Cong. ch. and so.	3 00	so., add'l, 100; Pawtucket church,	
Longmeadow, Gents' Benev. Soc'y,	100 00	add'l, 5;	909 48
Ludlow, Cong. ch. and so.	67 00	Medford, Mystic ch. and so.	194 00
Mittineague, Cong. ch. and so.	40 00	Melrose, H. S. Parker,	10 00
Palmer, 2d Cong. ch. and so.	14 74	Newton, Eliot ch. and so.	409 00
Springfield, South ch. and so.	292.77;	Newton Centre, "A." 80.67; a friend	
Olivet ch. and so., to const. Geo.		to Missions, 20;	100 67
S. SAYAGE and S. D. BROOKS, H.		North Chelmsford, Cong. ch. and so.	26 00
M., 203.61; 1st Cong. ch. and so.		Reading, M. R. Temple,	5 00
171.09; a friend, 1,000; H. M.		Somerville, Franklin st. ch. and so.	
900; Rev. E. B. Palmer, 10; Su-		350, ditto m. c. 13;	363 00
san M. Eustis, 10; "Extra," 10;		South Framingham, Cong. ch., "a	
A. C. Hunt, 5; I. S. D. 25c.;	2,602 72	thank-offering from parents," 50;	
Tolland, Cong. ch. and so.	12 00	Mrs. F. M. Bean, 10;	60 00
Westfield, 2d Cong. ch. and so.		South Lincoln, Prayer-meeting offer-	
157.54; a friend, 5; Miss A. R.		ing,	55 00
Burt, 1;	163 54	South Natick, John Eliot Church,	61 35
West Granville, Cong. ch. and so.	13 00	Sudbury, Cong. ch., a member,	8 00
West Springfield, Park st. Cong. ch.		Tewksbury, Cong. ch. and so., to	
and so.	71 10	const. ENOCH FOSTER and Mrs.	
Wilbraham, Cong. ch. and so.	64 25-3,723 34	MARTHA J. FRENCH, H. M.	219 00
Hampshire county, Aux. Soc. S. E.		Wakefield, Cong. ch. and so.	265 00
Bridgman, Tr.		Waltham, Maria Brackett,	50 00
Amherst, L. Sweetser, 50; W. L.		Waverly, Cong. ch. and so.	44 34
Montague, 50;	100 00	Weston, a friend, for Eastern Tur-	
Belchertown, Cong. ch. and so.	114 50	key Mission,	10 00
Cummington, a friend,	1 00	West Newton, 2d Cong. ch. and so.	
Easthampton, Payson ch. and so.		239.80, ditto m. c. 18.72; a friend,	
(of wh. 100 from E. H. Sawyer, to		5;	263 52
const. C. B. JOHNSON, H. M.),		West Somerville, Cong. ch. and so.	
305.09; Mrs. Emily G. Williston,		m. c.	1 77
500; Mrs. John Wright, to const.		Wilmington, Cong. ch. and so.	8 25
WATSON H. WRIGHT, H. M., 100;		Winchester, Cong. ch. and so.	1,756 00
Marshall Henshaw, 20; Rev. Mr.		Woburn, Cong. ch. and so.	600 00-6,155 97
and Mrs. Wakefield Gale, 5;	930 09	Middlesex Union.	
Enfield, Cong. ch. and so. 180; Rev.		Ayer, Cong. ch. and so. 17.43; John	
William K. Vaill, 2 16;	182 16	Spaulding, 40;	57 43
Florence, A. L. Williston,	500 00	Boxboro, Cong. ch. and so.	6 85
Grauby, Cong. ch. and so., add'l,		Dunstable, Cong. ch. and so.	22 00
for debt, 29 10; Birth-day present		Groton, a friend,	5 00
of Thomas R. Davis, 10;	39 10	Leominster, Sumner Haynes,	10 00
Greenwich, Cong. ch. and so.	70 15	Littleton, Cong. ch. and so. 16; Otis	
Hadley, 1st Cong. ch. and so. (of wh.		Manning, 60;	76 00
2 for China), 19.55; Russell ch.,		Lunenburg, Cong. ch. and so.	13 73
Mrs. E. Porter, 10; T. G. Hunt-		North Leominster, Cong. Church of	
ing, 5; Mrs. T. P. Hunting, 2;	36 50	Christ, 26.13; Two Sisters, 5;	31 13
Haydenville, Cong. ch. and so.	64 57	Townsend, Friends,	7 00
Huntington, 1st Cong. ch. and so.	2 08	Tyngshoro, Evan. Cong. ch. and so.	16 53
Middlefield, Cong. ch. and so.	103 45	Westford, Rev. E. R. Hodgman,	5 00-250 74
Northampton, 1st Cong. ch. and so.		Norfolk county.	
m. c. 7.06; Edwards ch. and		Brookline, Harvard ch. and so. m. c.	6 65
so. m. c. 6.65; a friend, 100;		Cohasset, 2d Cong. ch. and so.	52 41
"Three," 15; Rev. H. L. Ed-		East Medway, Cong. ch. and so.	23 00
wards, 10; a friend, 5;	143 71	Grantville, Ladies' Auxiliary Soci-	
Plainfield, Cong. ch. and so.	51 67	ety, special,	20 00
Prescott, Cong. ch. and so.	12 09	Medfield, Evan. ch. and so., to con-	
South Amherst, Cong. ch. and so.	40 00	stitute ANDREW J. JOHNSON, H. M.,	
South Hadley Falls, 1st Cong. ch.		101.54, ditto m. c. 22.46; Two	
and so. 65.25; Two friends in do.	85 25	Friends, 6;	130 00
Southampton, Cong. ch. and so., to		North Weymouth, Pilgrim ch. and	
constitute Rev. EDWARD S. FITZ,		so.	5 00
H. M.	69 00	Quincy, "B. C. H."	500 00
Westhampton, Cong. ch. and so.	101 00	Randolph, "D."	10 00
Williamsburgh, Cong. ch. and so.		South Braintree, Cong. ch. and so.	4 65
80.20; S. S. Knight, 5;	85 20-2,731 43	South Weymouth, 2d Cong. ch. and	
Middlesex county.		so.	60 00
Auburndale, Rev. I. R. Worcester,	50 00	Stoughton, 1st Cong. ch. and so.,	
Bedford, Trin. Cong. ch. and so. 32,		special,	11 30
ditto m. c. 39.33;	71 33	Wellesley, Cong. ch. and so. 75.57;	
Billerica, Cong. ch. and so., to con-		P. W. D., to const. Rev. GEORGE	
stitute SAMUEL HENRY KING, H. M.	100 00	PHIPPS, H. M., 100;	175 57
Cambridge, North Avenue ch. and		West Medway, Cong. ch. and so.	150 00
so., add'l, 20.06; Shepard ch. and		Weymouth, a friend, 15; "M. T.	
so., add'l, 6; a friend, 5;	31 06	L." 5;	20 00-1,168 53
Cambridgeport, Prospect st. Cong.		Old Colony Auxiliary.	
ch. and so., add'l,	70 81	New Bedford, Trin. Cong. ch. and	
Carlisle, Cong. ch. and so.	5 00	so.	191 03
Concord, Trin. Cong. ch. and so.	39 49	Plymouth county.	
East Cambridge, William Wyman,	60 00	Abington, 1st Cong. ch. and so.	32 15
Framingham, "H."	2 00	Bridgewater, Central Sqr. ch. and so.	
Lexington, Hancock ch. and so., spe-		51; Scotland ch. and so. 11.15;	62 15
cial.	55 50	Brockton, ditto m. c. 30.75; a friend,	
Lincoln, 1st Cong. ch. and so.	261 40	for arrears, 30; a friend, 10;	231 25
Lowell, Kirk st. ch. and so. (1,304.45		Campello, Cong. ch. and so.	80 92
of wh. 100 from Horace B. Shat-		Hingham, a friend,	1 00
tuck, to const. EDWARD H. SHAT-		Kingston, Rev. and Mrs. Joseph	
tuck, H. M.; also 500, bequest of		Peckham, 10; Mrs. Gelett, 5;	15 00
Samuel W. Stickney, elsewhere ac-		Marion, 1st Cong. ch. and so.	35 00
knowledged), 804.43; Eliot ch. and		Marshfield, 1st Cong. ch. and so.	15 00

North Carver, Cong. ch. and so.	10 50
Plymouth, 4th Cong. ch. and so.	15 75
Rockland, Cong. ch. and so. 100;	
Mrs. Dorinda Shaw, 10; Charles	
W. Howland, 9;	119 00
Scituate, Cong. ch. and so.	16 25—638 97

Suffolk county.

Boston, Second ch. (Dorchester),	
471.67; Ladies of ditto (of wh. 100	
from a friend, to constitute EDITH	
PRESTON FOSTER, H. M.), 557.25;	
Berkeley st. ch. 203.22; South	
Evan. ch. (West Roxbury), 179.30;	
Union ch. (of wh. 100) from L. J.	
B., to const. WILLIAM B. STRONG,	
H. M.), 160; Eliot ch. 133; Mount	
Vernon ch. 110, ditto Mrs. Collins,	
10; Central ch. 100; E. st. ch. 100;	
Salem and Mariner's ch. (of wh.	
50 from a member, to const. Rev.	
S. S. MATHEWS, H. M.), 80.23;	
Central ch. (Jamaica Plain), 50;	
Vine st. ch. 40; Maverick ch. 30;	
Walnut Avenue ch., G. B. W., 10;	
Shawmut ch., L. 10; Park st. ch.	
m. c. 8.22; Holland ch. 6.25;	
"Reserves," 900; Cash, 259.39;	
William Henry, 100; Rev. F. R.	
Abbe, 100; H. B. H., a thank-	
offering, 50; Mrs. G. H. Lane,	
25.60; a friend, extra, for the debt,	
11; F. B. P. 10; W., add'l, 10; a	
friend, 10; a friend, 10; Cash,	
10; William Peirce, 5; Miss S. L.	
Wood, 5; Maria Howland, for the	
debt, 5; One of the 30,000. 5;	
S. D. H. 5; a friend, 5; X. 5; a	
widow, 2; H. B. 1.50; Mrs. Phin-	
ehas Pratt, 1;	3,794 63

Chelsea, a member of 1st church,
Thank-offering, 25; A. M. Dutch,
10; "S." 5; "Our mite for the
debt," 3;

Revere, Cong. ch. and so.

Worcester co. North.

Ashburnham, 1st Cong. ch. and so.	66 00
Athol, Cong. ch. and so.	185 40
Gardner, 1st Cong. ch. and so.	105 00
Royalston, 1st Cong. ch. and so., for	
the debt,	36 00
Templeton, Cong. ch. and so.	21 00
Winchendon, North Cong. ch. and	
so. 69.75, ditto Mrs. M. H. W.	
Brown, 5;	74 75—488 15

Worcester co. Central Asso'n. E. H.

Sanford, Tr.	
Berlin, Cong. ch. and so. 16 80, ditto	
m. c. 14;	30 80
Clinton, 1st Evan. ch. and so. 30;	
"First fruits," 50c.;	30 50
Fayette, a friend,	5 00
Northboro, Cong. ch. and so.	91 00
Shrewsbury, Cong. ch. and so.	33 60
West Boylston, Edward Phelps,	10 00
Worcester, a friend, Central ch. 25;	
Central ch., a friend, 10; David	
Whitecomb, 1,000; Philip L. Moeu,	
250; G. Henry Whitecomb, 200; a	
friend, 100; George M. Pierce, 5;	
H. H. Merriam, 3; Samuel Pierce,	
2 25;	1,595 25—1,801 15

Worcester co. South Conf. of Ch's.

William R. Hill, Tr.	
Grafton, Evan. Cong. ch. and so.	73 27
Millbury, Cong. ch. and so.	73 58
Northridge, Cong. ch. and so.	25 00
Sutton, Cong. ch. and so.	92 00
Uxbridge, Cong. ch. and so.	7 25
Whitinsville, Cong. ch. and so.	
2,405.35, ditto m. c. coll. for six	
months, 214.59; a friend, 10;	2,629 94—2,901 04
—, a friend,	1,000 00
—, a friend,	100 00
	34,251 25

Legacies.—Beverly, Mrs. Susan D.

Lord, by Rufus Putnam, Ex'r,	500 00
Chicopee, Miss Zerviah Ferre, by	
Charles O. Lincoln, Ex'r,	1,355 95
Enfield, J. B. Woods, by W. B. Kim-	
ball, Ex'r,	100 00

Hadley, Miss Caroline W. Porter, by	
Eliazer Porter, Ex'r, to constitute	
Rev. JEREMIAH PORTER, Rev. HEN-	
RY D. PORTER, EDWARDS W. POR-	
TER, and MARY H. PORTER, H. M.;	500 00
Thomas West, add'l, by Parsous	
West,	50 00
Lancaster, Sophia Stearns, Interest,	
by W. W. Wyman, Adm'r,	7 00
Lowell, Samuel W. Stickney, by	
Mary H. Stickney and Sarah H.	
Stickney, Ex'xs,	500 00
Rockport, William Whipple, by New-	
ell Giles, Ex'r,	50 00
Waltham, Mrs. Elizabeth Brackett,	
by A. H. Clapp, Ex'r,	200 00
Ware, Orrin Sage, by William and	
William S. Hyde, Ex'rs (in part),	5,000 00
Whitinsville, E. W. Fletcher, by	
Charles P. Whitin, Ex'r,	500 00—8,762 95

RHODE ISLAND 43,014 20

Barrington, Cong. ch. and so.	350 00
Bristol, Rev. Thomas Shepard, D. D.,	
add'l,	10 00
Little Compton, Friends,	3 00
Newport, Thomas W. Wood,	10 00
Pawtucket, Cong. ch. and so.	150 00
Providence, Central ch. and so., add'l,	
465, ditto J. H. Kendrick, 25; Pil-	
grim ch. and so. 162.78; Beneficent	
ch. and so. 159; D. A. Waldron,	
1,000; Mrs. F. 10;	1,821 78
Tiverton, Cong. ch. and so.	18 00—2,362 78

CONNECTICUT

Fairfield county.

Bridgeport, 1st Cong. ch. and so.	319 44
Brookfield Centre, Cong. ch. and so.	32 25
Danbury, Eli T. Hoyt,	100 00
Darien, Cong. ch. and so.	55 00
Greenfield Hill, Cong. ch. and so.	27 69
Greenwich, M. H. Wright,	2 50
Huntington, Cong. ch. and so.	55 00
New Fairfield, Cong. ch. and so.	63 00
South Norwalk, Cong. ch. and so.,	
to const. LAWRENCE McCLURE, H.	
M., 100; a friend, 5;	105 00
Southport, Cong. ch. and so.	502 00
Stratford, Cong. ch. and so., with	
previous dona., to const. CARLOS	
D. BLAEMAN, H. M.	72 50—1,339 29
Hartford county. E. W. Parsons, Tr.	
Berlin, Mrs. Seth Bliss, special,	10 00
Collinsville, Cong. ch. and so.	5 00
East Hartford, Cong. ch. and so. 80;	
a friend, 50;	130 00
East Woodstock, Cong. ch. and so.	22 15
Farmington, Rev. Thomas K. Fes-	
seuden,	50 00
Hartford, Joseph E. Cone, 200; E.	
H. Perkins, 100; Mrs. Mary C.	
Bemis, 25; a friend, 25; Mrs.	
Charles P. Wells, 10; Rev. A. C.	
Baldwii, 5;	865 00
Hartland, 1st Cong. ch. and so.	8 50
Kensington, Cong. ch. and so.	65 00
Manchester "Bidwell,"	15 00
New Britain, a friend, 20; Mr. and	
Mrs. Charles Nichols, 10;	30 00
Poquonnoek, a friend,	30 00
South Glastenbury, Cong. ch. and	
so.	10 00
South Windsor, 2d Cong. ch. and so.	53 35
Unionville, Edward Lyman,	5 00
West Avon, Dwight Humphrey,	5 00
West Hartford, Charles Boswell, to	
constitute Rev. CHARLES CUMMINGS	
STEARNS, H. M.	100 00
Windsor, Cong. ch. and so.	35 76
—, a friend, 10;	10 00—949 76
Litchfield county. G. C. Woodruff, Tr.	
Bridgewater, Cong. ch. and so.	25 00
Lakeville, Village Prayer-meeting,	29 68
Litchfield, Cong. ch. and so. 10,	
ditto m. c. 80; George C. Wood-	
ruff, 100;	180 00
New Hartford, North Cong. ch. and	
so.	50 00
New Milford, "Special, for the	
debt,"	10 00

MICHIGAN.

Adrian, Rev. D. W. Constock and wife,	4 00
Carson City, Cong. ch. and so.	2 75
Cooper, Cong. ch. and so.	6 00
Edwardsburg, Julia S. Smith,	9 00
Grass Lake, Joseph Swift,	15 00
Hopkins, 1st Cong. ch. and so.	3 00
Ithaca, Cong. ch. and so.	3 85
Kalamazoo, Plymouth ch. and so.	26 00
Lansing, Cong. ch. and so.	74 00
Maple Rapids, Rev. Wm. Platt,	4 00
Milford, John Harper,	5 00
Olivet, A friend,	5 00
Owosso, 1st Cong. ch. A. Gould, 30; C. M. Moses, 5;	35 00
Pontiac, 1st Cong. ch. and so.	16 01
Rimco, Miss Mary A. Dickinson,	100 00
Richland, A. S. Parker,	5 00—313 61

MISSOURI.

Breckinridge, Members of Cong. ch.	10 00
Hannibal, Wm. L. Raud,	5 00
La Grange, H. Meyer,	1 00—16 00

MINNESOTA.

Afton, 1st Cong. ch. and so.	5 00
Austin, Union ch.	62 77
Brownsdale, A friend,	5 00
Cottage Grove, Cong. ch. and so.	5 20
Elgin, Cong. ch. and so.	14 00
Fergus Falls, Rev. Geo. A. Hood,	5 00
Lake Preston, Missionary Society,	5 00
Lone Tree Lake, Rev. L. C. Gilbert,	2 00
Luverne, Rev. C. W. Mathews and family,	5 00
Mankato, 1st Cong. ch. and so.	13 00
Medford, Cong. ch. and so.	6 87
Minneapolis, 1st Cong. ch. and so.	
233; Plymouth ch. and so. 8.39;	246 39
Morris, Cong. ch. and so.	3 15
Northfield, Cong. ch. and so. 93.05;	
Miss Lizzie Bishop, 8;	101 05
Plainview, Cong. ch. and so.	32 00
Sleepy-Eye, Cong. ch. and so.	5 00—516 43

IOWA.

Blairtown, Mrs. J. H. French,	10 00
Burlington, Mrs. J. Everall,	5 00
Chester, Cong. ch. and so. 49; Rev. D. Pinkerton, 5;	54 00
Council Bluffs, Rev. H. S. DeForest, to const. Rev. Horace H. Robbins,	
H. M. 50; Rev. B. Talbot, 5;	55 00
Danville, Cong. ch. and so.	21 00
Decorah, Cong. ch. and so.	37 00
Denmark, Cong. ch. and so.	109 50
DeWitt, 1st Cong. ch. and so.	21 35
Dubuque, Cong. ch. and so.	30 00
Glenwood, Cong. ch. and so.	10 00
Green Mountain, "A thank-offering,"	10 00
Inwa City, Rev. Geo. Thacher, D. D.	40 00
Kossuth Co., A Hime Missionary,	5 00
Marshalltown, Rev. Wm. Windsor,	5 00
Magnolia, Cong. ch. and so.	20 00
Mounton, Cong. ch. and so.	10 33
Moivre, "Tithes"	1 50
New Hampton, Cong. ch. and so.	22 00
Oskaloosa, Cong. ch. and so.	68 35
Rockford, Rev. G. A. Paddock, for the debt,	2 00
Tabor, Cong. ch. and so.	36 50
Waterloo, Cong. ch. and so. 25.35;	
Rev. M. K. Cross, 10;	35 35—608 88

WISCONSIN.

Appleton, Cong. ch. and so.	80 50
Beloit, 1st Cong. ch. and so. add'l, 15;	
1st Cong. ch. and so. M. Clay, 10;	
a friend, 5;	30 00
Bloomington, Rev. Chas. Willey,	50 00
Braut, Mary B. Scott,	2 00
Bristol and Paris, Cong. ch. and so.	32 00
Brodhead, Cong. ch. and so.	5 00
Clinton, Cong. ch. and so.	40 15
Delafield, Tabernacle Welsh Cong. ch. 6; Friends, 3;	9 00
Fair Play, Pres. ch.	4 20
Fort Atkinson, Tithes of E. W. H.	9 00

Fort Howard, 1st Cong. ch. of wh. from Miss H. L. Curtiss, 5,	36 50
Green Bay, Cong. ch. and so. add'l,	49 51
Liberty, Cong. ch. and so.	1 55
Metouen, Cong. ch. and so.	7 00
Milwaukee, Spring St. ch. and so. of wh. for "debt," 11,	43 85
Mount Sterling, Friends,	2 75
Mukwonago, Cong. ch. and so.	5 00
Oconomowoc, Cong. ch. and so.	16 61
Ripon, W. E. M.	10 00
Rosendale, Cong. ch. and so.	50 85
Sparta, Cong. ch. and so.	43 50
Waupun, Cong. ch. and so.	32 21
Wauwatosa, Cong. ch. and so.	32 00
West Salem, Rev. J. M. Hayes,	3 30
Wilnot, Cong. ch. and so.	3 45—599 94

KANSAS.

Council Grove, Cong. ch. and so.	10 00
Eureka, A friend,	25 00
Garfield, Cong. ch. and so.	1 02
Millwood, Chas. S. Foster,	10 00
Neodesha, Cong. ch. and so.	1 40
Peace, Cong. ch. and so.	2 68—50 10

NEBRASKA.

Ashland, Cong. ch. and so.	13 40
Blair, Cong. ch. and so.	3 00
Columbus, Cong. ch. and so.	13 00]
Elmwood, Cong. ch. and so.	2 00
Fremont, Mrs. Geo. W. E. Dorsey,	5 00
Plymouth, Cong. ch. and so.	14 00
Strahamburg, Pilgrim ch.	5 00—55 40

CALIFORNIA.

Benicia, Mrs. G. W. Colby, 10; Mrs. N. P. Smith, 5;	15 00
Fort Jones, I. Titcomb,	4 71
Grass Valley, Cong. ch. and so.	16 65
Oakland, 1st Cong. ch. and so. 101.01;	
Plymouth Ave. ch. 28.25;	129 26—165 62

DAKOTA TERRITORY.

Santee Agency, Pilgrim church.	7 63
--------------------------------	------

CANADA.

Province of Quebec.	
Montreal, E. K. Greene, 907; Rev. Mr. Wells, 20;	927 00

NOVA SCOTIA.

Milton, Cong. ch. and so.	34 35
---------------------------	-------

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Mrs. Gellibrand, for Japan, 25; William S. Lee, 15;	40 00
North Mexico, Monterey, Miss Carrie M. Strong, 10 00	
Turkey, Constantinople, Mr. and Mrs. Greene, 50; Harpoot, Rev. and Mrs. H. N. Barnum, 10; W. H. Wheeler, 4;	64 00
Labrador, Rev. S. R. Butler,	15 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer</i> .	
For expenses of Miss Proctor, including rent and traveling expenses to Aintab,	587 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, <i>Treasurer</i> .	2,149 87
--	----------

MISSION SCHOOL ENTERPRISE.

MAINE.—Alfred, Cong. s. s. 3; Bath, Winter st. Cong. s. s. 144; Brownfield, Cong. s. s. 2; Castine, Cong. s. s. 10.62; Eastport, Central Cong. s. s. 5; Oak Hill, Cong. s. s. 15; Searsport, "From Little Willie's Milk-Box," 3; Standish, Cong. s. s. 5.75; Turner, Cong. s. s. 7.50; Waterford, Cong. s. s. 7.65;	196 77
NEW HAMPSHIRE.—Bristol, "Friends," 11; East Alstead, Cong. s. s. 1.50; Gilsium, Cong. s. s. 7; Laconia, "Two little ones," 3.38;	22 88
VERMONT.—Brandou, Cong. s. s. 75c.; Burlington, 3d Cong. s. s., for Ananziutote,	

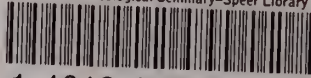
30; Cambridge, Cong. s. s. 15; Danville, Cong. s. s. 8.75; Dorset, Cong. s. s. 25; East Berkshire, Cong. s. s. 2.20; Georgia, Cong. s. s. 15; Grauby and Victory, Cong. s. s. 9.72; Lyndonville, Cong. s. s. 3; Strafford, Cong. s. s. 4.22; Windham, Cong. s. s. 3;	116 64	Raynum, Mrs. M. W. Mann, 5 00 Salem, Friends in Tabernacle church, 15 00 South Hadley, 1st Cong. ch. and so. 16 00 Springfield, 1st Cong. ch. and so. 19.01; "Unabridged," 3,000; 3,019 01 Sunderland, Cong. ch. and so. 16 55 Uxbridge, Cong. ch. and so. 17 70 Wakefield, Cong. ch. and so. 35 00 Waltham, Trin. ch. and so. 58.13; a friend, 10; 68 13 Ware, a friend, 10 00 Warren, Cong. ch. and so. 34 85 Westfield, 2d Cong. ch. and so. 43 93 Weymouth, Rev. J. C. Halliday, 5 00 Worcester, David Whitcomb, 200; G. Henry Whitcomb, 50; 250 00-4,169 87
MASSACHUSETTS.—Ballardvale, Cong. s. s. 4; Bridgewater, Central Sqr. Cong. s. s., for school under care of Rev. Mr. Herrick, India, 20; Hadley, 1st Church, two Chinese boys, 35c.; Housatonic, Cong. s. s. 5; Lexington, Friends, for Sourpouhee, under care of Miss Cull, Manissa, 40; Sunderland, Cong. s. s. 3.13; Whately, Cong. s. s. 14.50; Worcester, Union s. s. 50;	163 93	RHODE ISLAND. Little Compton, "Friends," 2 00 Pawtucket, J. Pearce, for Spain, 5 00 Providence, Beneficent ch. and so. 340; Pilgrim ch. and so. 37.22; 377 22—384 22
CONNECTICUT.—New Britain, s. s. of Centre church, for Theol. School at Marsovan, 75 00 RHODE ISLAND.—Tiverton, Cong. s. s. 11 38 PENNSYLVANIA.—Hawley, Presb. s. s. 2 50 OHIO.—Huntington, Cong. s. s., for school under Rev. H. J. Taylor, at Apiaing, 10 60 ILLINOIS.—Ontario, Cong. s. s., for pupil in Miss Chapin's school, China, 25; Princeton, Cong. s. s. 1.85; 26 85 MICHIGAN.—Kalamazoo, Plymouth Cong. s. s. 15 00 MISSOURI.—La Grange, Salem, s. s. 25 WISCONSIN.—Pleasant Hill, Presb. s. s. 2 00 MINNESOTA.—Plainview, Cong. s. s. 10 00	75 00 11 38 2 50 10 60 26 85 15 00 25 2 00 10 00	CONNECTICUT. East Hartford, Cong. ch. and so. 20 00 Lisbon, Cong. ch. and so. 11 00 Manchester, 2d Cong. ch. and so. 13 66 Naugatuck, Cong. ch. and so. 50 00 New Britain, Mrs. William H. Smith, 10 00 New London, 2d Cong. ch. and so. 100 00 New Milford, "Special," 10 00 Norfolk, Cong. ch. and so. 65 67 Putnam, a friend, 15 00—295 33
	\$653 85	NEW YORK. Buffalo, "Friends," 105 00 New York, Broadway Tabernacle ch., Thomas Ritter, 25 00 Siloam, Welsh Cong. ch. and so., for Mexico, 11 35—141 35
Donations received in August, \$74,534 42 Legacies, " " " 12,611 79	\$87,146 21	PENNSYLVANIA. Philadelphia, Charles Burnham, 30 00
Total, from Sept. 1st, 1874, to August 31st, 1875, \$438,787 24		ILLINOIS. Chicago, Plymouth, Cong. ch., D. T. Nelson, 5 00 Viola, Cong. ch. and so. 2 50—7 50
FOR WORK IN NOMINALLY CHRISTIAN LANDS.		OHIO. Cleveland, F. W. Swift, 10 00 Greenwich Station, William M. Mead, for Mexico, 10 00 Tallmadge, Rev. L. Shaw, 10 10—30 10
MAINE. Angusta, South Cong. ch. and so. 44 54 East Sunner, Rev. Amasa Loring, 2 00 Lyman, Cong. ch. and so. 16 23 Norridgewock, Cong. ch. and so. 10 00—72 82		MICHIGAN. Kalamazoo, Cong. ch. and so. 8 25
NEW HAMPSHIRE. Exeter, 2d Cong. ch. and so. 61 01 Gilmanton, Centre Cong. ch. and so 6 47 Littleton, Cong. ch. and so. 20 00 Rindze, Cong. ch. and so. 2 62 Rochester, Cong. ch. and so. 23 60 Wolfboro, S. Clark, 5 00—118 70		WISCONSIN. Delavan, Cong. ch. and so. 10 00 Sun Prairie, Cong. ch. and so. m. c. 4 50—14 50
VERMONT. Barnet, Cong. ch. and so. 10 00 Granby, Rev. Charles Duren, 1 23 Newbury, Cong. ch. and so. m. c. 20 00 Ripton, Cong. ch. and Pastor, 5 00 Theford, Jonathan Farr, 10 00 Westminster, Cong. ch. and so. 1 35—47 63		IOWA. Council Bluffs, Cong. ch. and so. 12 20 Davenport, Edwards ch. and so. 102 10 Denmark, Day & Ingalls, 11 00 Keokuk, "Signature," 6 00—131 30
MASSACHUSETTS. Ashburnham, 1st Cong. ch. and so. 10 00 Boston, Shawmut ch., "L." 4; "F. B. P." 5; 9 00 Cambridge, Shepsrd Memorial ch., Mr. and Mrs. B. 5 00 Campello, a friend, 20 00 Chicopee, 1st Cong. ch. and so. 25 00 Coleraine, Cong. ch. and so. 9 00 Easthampton, Payson ch. and so. 142 87 Enfield, Cong. ch. and so. 20 00 Fall River, Central ch. and so. 34 93 Framingham, "H." 3 00 Gloucester, Evan. ch. and so. 88 00 Haverhill, Centre ch. and so. 3 00 Holliston, a friend, 25 00 Hopkinton, Cong. ch. and so. 63; Mr. Fitch, 1; 64 00 Ipswich, a friend, 20 00 Kingston, Rev. and Mrs. Joseph Peckham, 10; Mrs. Gelett, 5; 15 00 Lee, Cong. ch. and so. 80 00 Natick, Rev. Daniel Wight, 5 00 Newton Centre, M. H. O., for Austria, 5 00 Newtonville, Mrs. Jonathan W. Hayes, 20 00 North Brookfield, 1st Cong. ch. and so. 30 00		MINNESOTA. Plainview, Cong. ch. and so. 6 00
		NEBRASKA. Weeping Water, Cong. ch. and so. 8 00
		CALIFORNIA. Oakland, Plymouth Avenue ch., for Austria, 2 82
		TURKEY. Harpoot, Rev. and Mrs. H. N. Barnum, 10 00 5,478 39
		Legacies for N. C. Lands.—Beverly, Mass. Mrs. Susan D. Lord, by Rufus Putnam, Ex'r, 500 00 Received in August, \$5,978 39
		Total for Nominally Christian Lands, from Sept. 1st, 1874, to August 31st, 1875, \$29,833 53

For use in Library only

For use in Library only

I-7 v.71
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8003